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THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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A. F. MELCHERS EDITOR

EDITORIAL.

By analyzing nature through self, we obtain the best deductions. Spiritualism offers this method as the most infallible.

Intuition is self-acting mentality—the spiritual thinking apparatus causing the physical brain to think or reason involuntarily.

The church is not the United States Constitution, but simply an institution tolerated by it. It therefore behooves the church to mind its own business and not endeavor to govern the Constitution by a forced entrance into it.

The anathemas let forth against a petty crime or the effects of an uncontrollable passion, are sometimes worse than the crimes adjudged. Uncharitableness sitting in judgment on an unfortunate brother is not the kind of justice dispensed by a higher law, and often makes the angels weep for the judges.

Happiness is the effect of a higher consciousness—a true realization of existence. Intuition, mental-force and a sympathetic nature constitutes the trinity which produces this highest of all human desires. Experience, self-control and humanity, therefore, are the agents to this end. Spiritualism, as a moral educator, embraces this in its philosophy.

THE BETTER WAY (Cincinnati) is to be furnished to subscribers hereafter for one dollar per annum. This is a dangerous experiment unless the paper has a large capital in reserve, but we sincerely hope the publishers will succeed. THE BETTER WAY is a large eight-page weekly, full of excellent contributions and well-written editorials. It is doing a good work and should be sustained.—Carrier Dove.

Now that Mr. Davis has acknowledged himself an honest investigator—if the document we have on the fourth page does not turn out to be forgery—how would it do to give us a rest on this subject until Mr. Davis chooses to speak for himself again. As the Mr. Davis we mentioned somewhat reprehensibly in last issue turns out to be a myth no one has been hurt, and the good cause will continue to progress without having been much ruffled by the incident.

Besides other progressive papers the Boston Investigator, too, is in favor of reforming our Fourth of July celebration. It says: "Why go to China for methods of commemorating a holiday. Is it not time that we invented a more civilized and more sensible method of expressing our joy upon our nation's natal day? Burning patriotism does not necessarily mean burning powder. A constant blaze of fire and crash of noise may possess a kind of infernal eloquence that is enjoyed by the barbarous boy, but mature minds can find a less savage way of manifesting their love of country."

Mr. Blaine is sick. Mr. Blaine is not sick. Mr. Blaine is still sick. Mr. Blaine is recovering. Mr. Blaine is very sick. Mr. Blaine never was sick. Such are the conflicting reports given through the democratic and republican press, and makes it appear to an outsider somewhat like a political issue that depends on the health of the one in question. It is enough to make him sick even if he never was. Perhaps he is only taking a vacation, and the newspapers should leave him alone, otherwise he might disturb their equanimity a little; for reciprocity is mine, saith the statesman.

We offer you THE BETTER WAY, a live, progressive, Spiritualist paper, filled with the best thoughts and most modern philosophies; brim full of spiritualistic news from all quarters of the globe; a paper for students, for veteran Spiritualists and for all thinkers and reasoners; and we offer its fifty-two numbers in a year for the small sum of One dollar. It is a varied library of thought and good reading, an educator, and its columns teem with inspiration. With its many readers each bless some neighbor or friend by calling their attention

tion to its solid worth and secure a fresh patron? Only One dollar per year!

Although labor may be far better paid than in Washington's time, as some of our aristocratic papers hold up as a sweet morsel of consolation to the mechanic and utilitarian generally, it is not yet paid its full value. The laborer—the man who earns his bread by physical exertion—is the only real producer, and without whose productions money would have no value; millionaires or wealthy real estate owners would have nothing to eat or wear. What would become of them if every workman were to boycott them, refusing both to patronize or sell to them? They would have to divide or come down to his level and share the work with him. And to that it will come ultimately.

When such eminent writers and men of social standing as Alfred Russel Wallace, Cromwell F. Varley, Wm. Crookes, Carmille Flammarion, Lord Brougham, Baron Du Prel, Profs. DeMorgan, Hare and Owen, testify to the truth of Spiritualism, its advocates need pay no heed to the attacks of those who know absolutely nothing about it or who measure its scientific and philosophic value by a sense or two, or possibly by the hearsay of a few prejudiced minds. Spiritualism cannot be understood in a day or in one or a dozen lessons. It must be consistently investigated and studied with the same diligence and discipline that is applied to other sciences. The transient student in Spiritualism knows about as much of it as school-boy does of chemistry after his first lesson.

When men begin to realize that thoughts are things, and that wrong thinking is as harmful to another as wrong doing—that thoughts are as influential as blows to a sensitive—they have attained a high moral state, so far as this sphere is concerned. And yet, there's nothing new under the sun. Christianity teaches it; Buddhism has it; and undoubtedly other religious systems as well. Of course, Spiritualism can be credited with making it practically understood—showing that the ancients were right in believing that a revengeful God punished such acts, and that it should therefore be avoided. Do we not know that evil thoughts react on us for an effect that we would have them act on others? Is this not punishment inflicted by an invisible power—whether we call it God, law or nature? Religionists generally have adopted the first, meaning universal good; scientists call it law, and Spiritualists are familiar with it as Nature. Thus Nature is our God, and whether we obey it as such or as law, or as anything else, we are obeying the same invisible, and in a sense revengeful power that others are. "Vengeance is mine saith Nature" would be as applicable as the original.

Materialistic writers generally object to Spiritualists stipulating the conditions in the investigation of spiritual phenomena through our mediums, and for that reason decline to accept the evidence given. We cannot blame them, yet we cannot accede to their wishes. Not because we consider it too sacred for the "profane" world to encroach upon, but because the world does not understand the reason of these provisions. Nor can these be taught in so many words; for Spiritualism requires intuitive study or comprehension rather than a systematic or a mathematical research. And what makes it most difficult of elucidation is that it has to be presented to the individual characteristic of himself, and not in the form of a material science. It is probably the first time in the history of man on this planet that a strictly psychic or spiritual problem has been presented to him to solve and thus the many obstacles in the way of his investigation. The sixth sense, intuition, will need a more general unfoldment before people will be able to see clearly into this new science, called Spiritualism. Psychometry may be regarded as the seventh sense, but this will not be needed until man is ready to analyze Spiritualism in its various parts and differentiations. Thus more than the ordinary five senses is needed with which to interpret this new revelation, and those that are thus favored, have good reasons for believing themselves somewhat in advance of the old method reasoners with only their five senses.

THAT \$100 TEST.

H. Wettstein, the gentleman who offered one hundred dollars for a spirit test some time ago and whom we gave some good advice editorially, now tries to blast off his head in a reply through the Boston Investigator. We did not expect to make a convert forthwith out of him, but we thought a soft answer would at least turn off his wrath. Not so, however, for besides talking about something he knows nothing about, he accuses us of publishing a paper to "rake in the dimes and dollars." This sentence is the only one in his entire argument that contains any truth. We can no more publish a paper free of charge than can Mr. Wettstein give away his cheap jewelry that he advertises in the same paper where he states prices ranging from "dimes" to "dollars." We would not have replied to this at all, had not the editor of the Boston Investigator also interfered and demanded the names of mediums through whom they might obtain the proofs of immortality. To this we would say that there are mediums to be found in nearly every community in the United States, and may be approached as other respectable citizens are. Professional ones, whose advertisements appear in the various Spiritualistic publications, of course, expect to be paid for their time (also an apparent objection of these two gentlemen) as they are dependent on their medial powers for a living. Private mediums mostly give their services free, when approached in a spirit of earnestness and a desire for the truth. But mediums are rarely deceived and would most likely decline to give either of these gentlemen a seance on account of their antagonistic natures, such a state affecting the sensitive medium disagreeably on the meeting and naturally would retard or prevent all phenomena from taking place in their presence. Thus it would be useless to try to give them a test.

PHILLIPS BROOKS AS MAN AND BISHOP.

Phillips Brooks is, at last, a bishop according to the usages and requirements of the Protestant Episcopal Church, awaiting the ceremony of ordination. This ceremony will neither change nor add to his personal nature, but will confer upon him administrative powers within the limits of his diocese.

We, as Spiritualists, rejoice in this victory. It is in harmony with the liberalizing tendencies of the age; it is a rebuke to the narrow, bigoted, formal, ceremonial and exclusive spirit of the few, who aim at reproducing the sensuousness of Romanism with its candles, genuflections, baptismal regenerations, confessions to priests, and priestly absolution for sins, and is in the line of spiritual progress.

Nearly all the churches are in a ferment, and the root of it all is the question of a sensuous or a spiritual religion and worship. The whole controversy in the Presbyterian, Methodist and Episcopal Churches, springs from this source. It is the old story of the letter versus the spirit. Paul, whose words they regard as inspired, said: "The letter killeth, the spirit giveth life." The Roman Church is spiritually dead in the judgment of the world. It lives and worships in the form, in "the letter." Wherever one of these "letter" prelates, or sticklers for form and creed, as something essential to acceptable worship controls, a living, spiritual worship is manifestly absent. All our creedal church friends can make the application.

Phillips Brooks, though a churchman, and loyal to his church and to his convictions,—for which he is to be honored by all the fair minded—is a spiritual man, leads a spiritual life and preaches a spiritual gospel according to his light. No one who knows him or has heard his impassioned pulpit utterances, flowing like a torrent out of the spiritual depths of his nature, but admired his simplicity, the absence of all pride, presumption and exclusiveness, the marked flavor of his love for all human kind and his deep desire for their spiritual elevation. He never can be a ritualist unless his whole nature is changed. He has drank too copiously and too long at the living fountain of spiritual life, for any priestly or formal ordination to the bishopric to change his nature or life. Such a man, rather than a pedant, a sensuous worshipper and teacher, is in harmony

with the progressive spirit of the age.

Before we ever saw or heard this modest, spiritual, pulpit giant, we were in communion with a bright and intelligent spirit through the trance condition of one of the best mediums in Boston. We were discussing spiritual life in the mundane, its laws and the conditions on the mortal side, of the free access of the decarnated to the living soul and mind in the mortal. As we now remember the words the bright, sweet spirit said: "Do you know a preacher, here in Boston, named Phillips Brooks? Have you ever heard him or come into his atmosphere? Oh, he is so good and grand; so simple and so profound that hosts of spirits are drawn to him. Those you call invisibles fill his church when he preaches. Don't laugh! but I slip into his study when he is alone, nestle by his side, drink in his great thoughts and feel the forces of his great loving plans to help my once fellow mortals. Go and hear him, do!"

It is needless to say that we found a place in the gallery of his great church, close by the speaker in his elevated pulpit, absorbed the nature of his spiritual magnetism, heard a live sermon, filled with spiritual life and grand fresh thoughts, and blessed God for the gift of such a life, and the good angels for such a ministry of development. Though this was years ago we have never forgotten the man or his ministry, and no spiritually devout churchman rejoices more over the elevation of such a soul to a high position of influence, than do we who honor the spirit world for their work in overcoming the obstacles to his elevation.

HIGHER LAWS NEEDED.

The two old political parties are making great efforts at reform. The best method would be to drive the obnoxious element from their ranks. But as parties now-a-days are measured by politicians, neither would have enough left to get up a respectable boom at the coming presidential election, and the responsibility would really fall upon the citizens to nominate and elect a president of their own choosing.

How dreadful this would be. Why, we might get another Washington and have a people's government by such an arrangement, and to which millennium our people have not yet awakened. But let them reform thus. The sooner the better. It is our only hope of ever obtaining an administration that will direct by a superior influence how legislative assemblies are to conduct themselves wisely and in behalf of all people—not a class element as it is now done.

The state at present seems to be specially assigned to protect the non-producing classes against the opposite. Proof of this is that laborer's unions have to be formed to protect the producing classes from robbery and injustice by rich manufacturers, corporations, and real estate owners. Why is this so? Are mechanics and laborers not entitled to just compensation for their toil that the state does nothing to aid them in this respect? If anything, nearly all laws are directly against them—not for them or for their benefit. Why make crime punishable by fine, for example, through which means the monied man can escape imprisonment? Is it not placing the rich criminal at an advantage over the poor one? Yes, even the criminal that has of this world's goods is protected by legislation, while an unfortunate honest man wanders to prison in the consciousness that his family is starving in the interim. Is this justice when viewed from a higher (a spiritual) standpoint? A little philosophic reasoning would expose other such inconsistencies if people were to think more. But like good church people, they let others do the thinking for them and hardly ever realize their blunder until it is too late. Politics and priestcraft are the bane of the working classes—including all who toil for a living—and are the sole cause of pauperism, making the illiteration, politics, priestcraft and pauperism a diabolical trinity that needs speedy annihilation. Iconoclasts would benefit mankind by destroying this three-headed monster, from which another Goliath or devil will arise, as others have arisen from similar mortal environment and circumstances, and occupy a place in future history. Down with the three p's, and let a fourth one, the pen aid in its destruction.

Common law must be based upon common justice, or it is doomed to fail.

Is the opening quotation of a sermon by one of our most brilliant and eloquent speakers. We too quote it for obvious reasons. First, because it is an undeniable and unchangeable truth. And secondly because we have been advocating its principles in THE BETTER WAY for some time past, and the quotation is thus applicable to our method of reasoning as well.

Common justice is synonymous with common sense—wisdom—and wise laws are perfect laws or vice versa. Many of our present laws are imperfect because they are inconsistent. They do not affect all classes of people alike. The influential and monied classes can escape punishment through them for some very heinous crimes while the lower classes cannot escape even for the most trivial offense. Viewed from a spiritual or an intuitive standpoint these laws are unjust, cruel and selfish. It is that form of class legislation which makes paupers, and for which the state has to care for in consequence. Consistent or wise laws lead to prosperity—selfish or class laws to pauperism eventually. The protection of one denomination or caste against another will always be attended or followed by results hurtful to the masses and the state. Common law must be in accord with nature or "it is doomed to fail." Without intuitive consideration all laws are in discord with divine justice.

THE LAW OF SPIRIT VISITATION.

When investigators of the spiritual philosophy will studiously comply with the natural laws of spirit manifestations there will be disclosed to them personally, the evidence they profess to seek. There seems to be a method in the how-not-to-do-it of creedal and speculative investigators. There is a public flourish of trumpets, an assumption of honesty of purpose and a desire to know the truth entirely unnecessary, out of harmony with so spirituelle an object, and more than a trace of vanity and egotism for which the spirit world cares little and honest Spiritualists care less.

Of what avail the verdict of Seybert Commissions, constructed to reject and condemn, who publish in hot haste a "preliminary report" which represents nothing save their own prejudiced convictions. Except, perhaps, their determination to hold for their own use the princely donation of that eminent man and honest Spiritualist, Henry Seybert? The full report has not seen the light of print, and it is safe to say never will. The intelligent world, spiritual and non-spiritual, riddled the preliminary report until, like a sieve, it disclosed the weakness, prejudice and unfairness of the men behind it. These gentlemen have had a taste of fair but pungent American criticism which has been far from palatable, and they have retired covered with the contempt they merited.

A grain of sense applied to the subject should have convinced the members of that commission, and should convince all other investigators, that the highest and best proof of spirit return and manifestations to those in the mundane, is not confined to physical manifestations but is to be found on the spirit plane of existence with its laws and processes of action and disclosure. If, in a body or singly, they had attended one of the modest houses of worship which their Quaker friends in Philadelphia and elsewhere in the State, frequent on "First day," and had sat in silence communing with their own souls, studying their own nature as intelligent spirits, waiting, listening, until the spirit moved some well-known, honorable, honest and truthful Quaker soul to pour forth burning words of truth, through lips touched with spirit eloquence, breaking through their mail of self and stripping them of their vanity, pride and lust for Mr. Seybert's thousands, they would have found a spirit manifestation whose analysis would have been profitable to themselves and the public. Even a "preliminary report" would have been acceptable.

We have little faith in Seybert commissions, psychical societies of investigation, ministerial associations, publicly heralded as "honest" investigators of spiritual phenomena, or deceiving fakirs or wonder-mongers with boisterous pretensions. In our experience and observation these are not the natural or chosen media of spirit intercourse and

communion with this mortal world. We do not deny but rather affirm that spirit is superior to matter as a force, and that this superiority is in constant manifestation through what is termed phenomena. But this is not the great spirit highway traveled by our decarnate friends to reach, comfort, help, educate and bless those yet remaining in the mortal.

The highest proof of this angel ministry and its best results are found in modest individual lives where the nature and the life are in harmony with true spiritual laws, and where the conditions of that intercourse are cheerfully complied with. The spiritual vision is clearer and more convincing to the soul than the material vision. It is termed clairvoyance or clear seeing. The spirit voices heard within, touch a finer chord of faith in the nature, than audible sounds transmitted through the resounding drums of the ears to the consciousness within. This is termed clairaudience or clear hearing. A wave of harmonic force, sweetness, restfulness, exaltation, inspiration, courage, hope, content, suddenly breaking over the soul, like a refreshing wave from the eternal sea of life, followed by vivid interior impressions of truth, clothed with brightness and beauty, and the sensible presence of another spirit personality—these are far more convincing to an honest soul than any of the well-known manifestations through physical nature.

The gentlemen who assume to know everything, who assert, or act the assertion, that all the laws, forces and procedure of nature are well understood by them, and that what they do not know is and must be untrue or false, will never reach the root of a spiritual truth or manifestation. Their very presumption and prejudice will prevent it. It is the child spirit, willing to be, taught truth, that puts the soul in a receptive condition. The spirit world of personalities cares nothing for the presumptions of individuals here, or their titles or pride. They come to such as are willing to receive them and who will comply with the conditions of their manifestations. In this respect the humblest, negative soul, learned or unlearned, is the superior of the titled, honored or learned of earth, for he receives and communes with the glorified of heavenly climes. It is in this sense that the Nazarene is to be understood when he offered the prayer reported by Matthew in the XI. chapter, 25th verse:

"I thank thee O Father, Lord of heaven and earth, because thou hast hid this thing from the wise and prudent (or men of learning) and hast revealed them unto babes."

Not Converts.

There are people both in and out of the church who will listen with interest to what is told them of Spiritualism, make no objections whatever, and yet cannot be prevailed upon to investigate it. When pressed they have either "no time" or cannot put their "minds to it." It seems inconsistent, but it is not. Such people have not yet been "called;" have not been touched by the spiritual wave, and due to the fact that their spiritual natures have not yet been unfolded. Not a 'spiritual' gift has been opened in their being which gives the incentive for "more light"—which gives the thrill and desire to penetrate into the spiritual. Therefore Spiritualists are not converts, but men and women ripened into truth, and can never be "unripened" again, as it were, but remain Spiritualists. In Spiritualism there is no such thing as falling off, but consistent and persistent growth, which is the hope of the cause and its advocates, and makes opposition an almost unknown factor, or at least one without perceptive influence. And it is this assurance that will prove the giant to subdue opposition, which cannot live in the face of such inattention on the part of those aimed at. It must be fed or it dies, and it is best to let it die from sheer neglect.

A new material called "lactite" has recently appeared in England as a substitute for bone or celluloid. Casein is the principal constituent.

The national powder mill at St. Medard en Jalle, in France, has recently been lighted by incandescent lamps, and is believed to be the first mill of its class on the Continent to use electric lighting.

MOVEMENTS OF MEDIUMS.

Mr. Adahoye's present address is P. O. Box 27, Chicago, Ill.

Mrs. Virginia Rowe, of Jackson, Mich. will be at Haskell Park Camp.

Dr. A. W. S. Rothermel's address for July is 41 Clifton Place, Brooklyn, N. Y.

Mrs. Lena Bible may be addressed at 1616 Sixth street, Cor. Perry, Detroit, Mich.

Mrs. C. C. Stowell will be among the excellent mediums who will attend the camp at Chesterfield.

Bi-Shop A. Beal, speaks at Tyson, Va., on the 14th. Will be at Lake Pleasant and Queen City camp in August.

W. Kates and wife will be at the Indian Camp July 10th to August 10th. Address them at Chesterfield, Ind.

Mr. and Mrs. Guthrie hold seances at

Professor E. C. A. Sutton is again in the city and is open to engagement for public lecture. Address: 111 Monroe Avenue, Detroit, Mich.

Dr. U. D. Thomas of Grand Rapids, has decided to spend two weeks at Haslett Park during the coming season. He is a medical man of fine abilities.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to London, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Mr. M. E. Williams will spend the summer months at her home, Holland Hall, North Branch, N. J., where he will be glad to receive from her patrons and friends.

Dr. H. G. Hawkins, Magnetic Physician, 10 State street, Springfield, Mass., will be at Pleasant during the August meeting. Notice of location, will be given in this paper.

Mrs. A. E. Kibby is at home at 13 Cottage

place, Mt. Auburn, till July 25th, when she leaves for the Cassadaga Camp Meeting to August 25th. She then goes to Illinois for September and October.

Frank G. Wilson, Secretary of N. S. S. A. is authorized and qualified to lead in Spiritual Science and Philosophy or of our Societies. Mrs. B. B. Wilson gives poems, vocal and instrumental music. Reasonable. Box 39, Manlius Station O.

Oscar A. Edgarly is engaged for to speak and give tests for the Liberal Humanist Society, West Hampden, Me. To visit Cassadaga Camp, N. Y. He would like to hear from societies either West. who are desirous of employing speakers and test mediums for the season 1921-22. Address Newburyport, Mass.

Camp Meetings for 1891

Below will be found a list of place, time and length of session, of the gatherings of Spiritualists for the present year.

CAPE COD CAMP MEETING—Harwich Port, July 12th to 25th inclusive.

CASSADAGA CAMP MEETING—N. Y.—The Twelfth Meeting of the Cassadaga Free Lake Association commences July 26th and closes August 25th.

CLINTON (IOWA) CAMP MEETING—Closes August 21 to AUGUST 25th inclusive.

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HASLET PARK (MICH.). CAMP MEETINGS
commences July 23rd to August 31st inclusive.
LIBERAL MO. CAMP opens August 15th
September 15th.

LAKE PLEASANT, MASS.—The Eighteenth
annual Meeting of the New England Spirit
CAMP Meeting Association meet July 23rd to
31st inclusive.

LAKE MINNETONKA, MINN.—The CAMP
will be held under the auspices of the
western spiritualists during the month of
July.

LOOKOUT Mt. CAMP commences July
closes August 2d.

PARKLAND, PA.—The Thirtieth Annual
opened June 14th and will continue to
ONSET BAY, MASS.—The Fifteenth Annual
Meeting commences July 12th and closes
QUEEN CITY PARK, VT.—Meeting co
August 21 and continues to September 8
SUNAPEE, N. H.—Meeting commences
and closes August 15th.

SUMMITLAND, CALIF.—Camp opens Sept
and closes on the 27th.

THE INDIAN CAMP MEETING will be
their grove near Anderson, Ind., under the
ces of the State Association, from July
August 15th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.
August 9th.

VERONA PARK, ME.—Meetings will be
the last two weeks in August.

VICKSBURG, MICH.—The Eighth Annual

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THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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A. P. MCKINNON EDITOR

EDITORIAL.

By analyzing nature through self, we obtain the best deductions. Spiritualism offers this method as the most infallible.

Intuition is self-acting mentality—the spiritual thinking apparatus causing the physical brain to think or reason involuntarily.

The church is not the United States Constitution, but simply an institution tolerated by it. It therefore behooves the church to mind its own business and not endeavor to govern the Constitution by a forced entrance into it.

The anathemas let forth against a petty crime or the effects of an uncontrollable passion, are sometimes worse than the crimes adjudged. Uncharitableness sitting in judgment on an unfortunate brother is not the kind of justice dispensed by a higher law, and often makes the angels weep for the judges.

Happiness is the effect of a higher consciousness—a true realization of existence. Intuition, mental force and a sympathetic nature constitutes the trinity which produces this highest of all human desires. Experience, self-control and humanity, therefore, are the agents to this end. Spiritualism, as a moral educator, embraces this in its philosophy.

THE BETTER WAY (Cincinnati) is to be furnished to subscribers hereafter for one dollar per annum. This is a dangerous experiment unless the paper has a large capital in reserve, but we sincerely hope the publisher will succeed. THE BETTER WAY is a large eight-page weekly, full of excellent contributions and well-written editorials. It is doing a good work and should be sustained.—Carrier Dove.

Now that Mr. Davis has acknowledged himself an honest investigator—if the document we have on the fourth page does not turn out to be forgery—how would it do to give us a rest on this subject until Mr. Davis chooses to speak for himself again. As the Mr. Davis we mentioned somewhat reprehensibly in last issue turns out to be a myth no one has been hurt, and the good cause will continue to progress without having been much ruffled by the incident.

Besides other progressive papers the Boston Investigator, too, is in favor of reforming our Fourth of July celebration. It says: "Why go to China for methods of commemorating a holiday. Is it not time that we invented a more civilized and more sensible method of expressing our joy upon our nation's natal day? Burning patriotism does not necessarily mean burning powder. A constant blaze of fire and crash of noise may possess a kind of infernal eloquence that is enjoyed by the barbarous boy, but mature minds can find a less savage way of manifesting their love of country."

Mr. Blaine is sick. Mr. Blaine is not sick. Mr. Blaine is still sick. Mr. Blaine is recovering. Mr. Blaine is very sick. Mr. Blaine never was sick. Such are the conflicting reports given through the democratic and republican press, and makes it appear to an outsider somewhat like a political issue that depends on the health of the one in question. It is enough to make him sick even if he never was. Perhaps he is only taking a vacation, and the newspapers should leave him alone, otherwise he might disturb their equanimity a little; for reciprocity is mine, with the statesman.

We offer you THE BETTER WAY, a live, progressive, Spiritualist paper, filled with the best thoughts and most modern philosophies; brim full of spiritualistic news from all quarters of the globe, a paper for students, for veterans, Spiritualists and for all thinkers and reasoners; and we offer its fifty-two numbers in a year for the small sum of One dollar. It is a varied library of thought and good reading, an educator, and its columns tremble with inspiration. Will its many readers each bless some neighbor or friend by calling their attention to it?

tion to its solid worth and secure a fresh patron? Only One dollar per year!

Although labor may be far better paid than in Washington's time, as some of our aristocratic papers hold up as a sweet morsel of consolation to the mechanic and utilitarian generally, it is not yet paid its full value. The laborer—the man who earns his bread by physical exertion—is the only real producer, and without whose productions money would have no value; millionnaires or wealthy real estate owners would have nothing to eat or wear. What would become of them if every workman were to boycott them, refusing both to patronize or sell to them? They would have to divide or come down to his level and share the work with him. And to that it will come ultimately.

When such eminent writers and men of social standing as Alfred Russel Wallace, Cromwell F. Varley, Wm. Crookes, Camille Flammarion, Lord Brougham, Baron Du Prel, Prof. DeMorgan, Hare and Owen, testify to the truth of Spiritualism, its advocates need pay no heed to the attacks of those who know absolutely nothing about it or who measure its scientific and philosophic value by a sense or two, or possibly by the hearsay of a few prejudiced minds. Spiritualism cannot be understood in a day or in one or a dozen lessons. It must be consistently investigated and studied with the same diligence and discipline that is applied to other sciences. The transient student in Spiritualism knows about as much of it as a school-boy does of chemistry after his first lesson.

When men begin to realize that thoughts are things, and that wrong thinking is as harmful to another as wrong doing—that thoughts are as influential as blows to a sensitive—they have attained a high moral state, so far as this sphere is concerned. And yet, there's nothing new under the sun. Christianity teaches it; Buddhism has it, and undoubtedly other religious systems as well. Of course, Spiritualism can be credited with making it practically understood—showing that the ancients were right in believing that a revengeful God punished such acts, and that it should therefore be avoided. Do we not know that evil thoughts react on us for an effect that we would have them act on others? Is this not punishment inflicted by an invisible power—whether we call it God, law or nature? Religionists generally have adopted the first, meaning universal good; scientists call it law, and Spiritualists are familiar with its Nature. Thus Nature is our God, and whether we obey it as such or as law, or as anything else, we are obeying the same invisible, and in a sense revengeful power that others are. "Vengeance is mine saith Nature" would be applicable as the original.

Materialistic writers generally object to Spiritualists stipulating the conditions in the investigation of spiritual phenomena through our mediums, and for that reason decline to accept the evidence given. We cannot blame them, yet we cannot accede to their wishes. Not because we consider it too sacred for the "profane" world to encroach upon, but because the world does not understand the reason of these provisions. Nor can these be taught in so many words; for Spiritualism requires intuitive study or comprehension rather than a systematic or a mathematical research. And what makes it most difficult of elucidation is that it has to be presented to the individual characteristics of himself, and not in the form of a material science. It is probably the first time in the history of man on this planet that a strictly psychic or spiritual problem has been presented to him to solve and thus the many obstacles in the way of his investigation. The sixth sense, intuition, will need a more general unfoldment before people will be able to see clearly into this new science, called Spiritualism. Psychometry may be regarded as the seventh sense, but this will not be needed until man is ready to analyze Spiritualism in its various parts and differentiations. Thus more than the ordinary five senses is needed with which to interpret this new revelation, and those that are thus favored, have good reasons for believing themselves somewhat in advance of the old method researchers with only their five senses.

THAT \$100 TEST.

H. Wettstein, the gentleman who offered one hundred dollars for a spirit test some time ago and whom we gave some good advice editorially, now tries to blast off his head in a reply through the Boston Investigator. We did not expect to make a convert forthwith out of him, but we thought a soft answer would at least turn off his wrath. Not so, however, for besides talking about something he knows nothing about, he accuses us of publishing a paper to "rake in the dimes and dollars." This sentence is the only one in his entire argument that contains any truth. We can no more publish a paper free of charge than can Mr. Wettstein give away his cheap jewelry that he advertises in the same paper where he states prices ranging from "dimes" to "dollars." We would not have replied to this at all, had not the editor of the Boston Investigator also interfered and demanded the names of mediums through whom they might obtain the proofs of immortality. To this we would say that there are mediums to be found in nearly every community in the United States, and may be approached as other respectable citizens are. Professional ones, whose advertisements appear in the various Spiritualistic publications, of course, expect to be paid for their time (also an apparent objection of these two gentlemen) as they are dependent on their medial powers for a living. Private mediums mostly give their services free, when approached in a spirit of earnestness and a desire for the truth. But mediums are rarely deceived and would most likely decline to give either of these gentlemen a séance on account of their antagonistic natures, such a state affecting the sensitive medium disagreeably on the meeting and naturally would retard or prevent all phenomena from taking place in their presence. Thus it would be useless to try to give them a test.

PHILLIPS BROOKS AS MAN AND BISHOP.

Phillips Brooks is, at last, a bishop according to the usages and requirements of the Protestant Episcopal Church, awaiting the ceremony of ordination. This ceremony will neither change nor add to his personal nature, but will confer upon him administrative powers within the limits of his diocese.

We, as Spiritualists, rejoice in this victory. It is in harmony with the liberalizing tendencies of the age; it is a rebuke to the narrow, bigoted, formal, ceremonial and exclusive spirit of the few, who aim at reproducing the sensuousness of Romanism with its candles, genuflections, baptismal regenerations, confessions to priests, and priestly absolution for sin, and is in the line of spiritual progress.

Nearly all the churches are in a ferment, and the root of it all is the question of a sensuous or a spiritual religion and worship. The whole controversy in the Presbyterian, Methodist and Episcopal Churches, springs from this source. It is the old story of the letter versus the spirit. Paul, whose words they regard as inspired, said: "The letter killeth, the spirit giveth life." The Roman Church is spiritually dead in the judgment of the world. It lives and worships in the form, in "the letter." Wherever one of these "letter" prelates, or sticklers for form and creed, as something essential to acceptable worship controls, a living, spiritual worship is manifestly absent. All our creedal church friends can make the application.

Phillips Brooks, though a churchman, and loyal to his church and to his convictions,—for which he is to be honored by all the fair minded—is a spiritual man, leads a spiritual life and preaches a spiritual gospel according to his light. No one who knows him or has heard his impassioned pulpit utterances, flowing like a torrent out of the spiritual depths of his nature, but admired his simplicity, the absence of all pride, presumption and exclusiveness, the marked flavor of his love for all human kind and his deep desire for their spiritual elevation. He never can be a ritualist unless his whole nature is changed. He has drunk too copiously and too long at the living fountain of spiritual life, for any priestly or formal ordination to the bishopric to change his nature or life. Such a man, rather than a pedant, a sensuous worshipper and teacher, is in harmony

with the progressive spirit of the age.

Before we ever saw or heard this modest, spiritual, pulpit giant, we were in communion with a bright and intelligent spirit through the trance condition of one of the best mediums in Boston. We were discussing spiritual life in the mundane, its laws and the conditions on the mortal side, of the free access of the decimated to the living soul and mind in the mortal. As we now remember the words the bright, sweet spirit said: "Do you know a preacher, here in Boston, named Phillips Brooks? Have you ever heard him or come into his atmosphere? Oh, he is so good and grand; so simple and so profound that hosts of spirits are drawn to him. Those you call invisibles fill his church when he preaches. Don't laugh! but I slip into his study when he is alone, nestle by his side, drink in his great thoughts and feel the force of his great loving plans to help my once fellow mortals. Go and hear him, do!"

It is needless to say that we found a place in the gallery of his great church, close by the speaker in his elevated pulpit, absorbed the nature of his spiritual magnetism, heard a live sermon, filled with spiritual life and grand fresh thoughts, and blessed God for the gift of such a life, and the good angels for such a ministry of development. Though this was years ago we have never forgotten the man or his ministry, and no spiritually devout churchman rejoices more over the elevation of such a soul to a high position of influence, than do we who honor the spirit world for their work in overcoming the obstacles to his elevation.

HIGHER LAWS NEEDED.

The two old political parties are making great efforts at reform. The best method would be to drive the obnoxious element from their ranks. But as parties now-a-days are measured by politicians, neither would have enough left to get up a respectable boom at the coming presidential election, and the responsibility would really fall upon the citizens to nominate and elect a president of their own choosing.

How dreadful this would be. Why, we might get another Washington and have a people's government by such an arrangement, and to which millennium our people have not yet awakened. But let them reform thus. The sooner the better. It is our only hope of ever obtaining an administration that will direct by a superior influence how legislative assemblies are to conduct themselves wisely and in behalf of all people—not a class element as it is now done.

The state at present seems to be specially assigned to protect the non-producing classes against the opposite. Proof of this is that laborer's unions have to be formed to protect the producing classes from robbery and injustice by rich manufacturers, corporations, and real estate owners. Why is this so? Are mechanics and laborers not entitled to just compensation for their toil that the state does nothing to aid them in this respect? If anything, nearly all laws are directly against them—not for them or for their benefit. Why make crime punishable by fine, for example, through which means the moneyed man can escape imprisonment? Is it not placing the rich criminal at an advantage over the poor one? Yes, even the criminal that has of this world's goods is protected by legislation, while an unfortunate honest man wanders to prison in the consciousness that his family is starving in the interim. Is this justice when viewed from a higher (a spiritual) standpoint? A little philosophic reasoning would expose other such inconsistencies if people were to think more. But like good church people, they let others do the thinking for them and hardly ever realize their blindness until it is too late. Politics and priestcraft are the bane of the working classes—including all who toil for a living and are the sole cause of pauperism, making the alliteration, politics, priestcraft and pauperism a diabolical trinity that needs speedy annihilation. Iconoclasts would benefit mankind by destroying this three-headed monster, for which another God or devil will arise, as others have arisen from similar mortal environment and circumstances, and occupy a place in future history. Down with the three p's, and let a fourth one, the pen and ink, be its destruction.

Common law must be based upon common justice, or it is doomed to fail.

In the opening quotation of a sermon by one of our most brilliant and eloquent speakers. We too quote it for obvious reasons. First, because it is an undeniable and unchangeable truth. And secondly because we have been advocating its principles in THE BETTER WAY for some time past, and the quotation is thus applicable to our method of reasoning as well.

Common justice is synonymous with common sense—wisdom—and wise laws are perfect laws or vice versa. Many of our present laws are imperfect because they are inconsistent. They do not affect all classes of people alike. The influential and moneyed classes can escape punishment through them for some very heinous crimes while the lower classes cannot escape even for the most trivial offense. Viewed from a spiritual or an intuitive standpoint these laws are unjust, cruel and selfish. It is that form of class legislation which makes paupers, and for which the state has to care for in consequence. Consistent or wise laws lead to prosperity—selfish or class laws to pauperism eventually. The protection of one denomination or caste against another will always be attended or followed by results hurtful to the masses and the state. Common law must be in accord with nature or "it is doomed to fail." Without intuitive consideration all laws are in discord with divine justice.

THE LAW OF SPIRIT VISITATION.

When investigators of the spiritual philosophy will studiously comply with the natural laws of spirit manifestations there will be disclosed to them personally, the evidence they profess to seek. There seems to be a method in the investigation-to-do-it of creedal and speculative investigators. There is a public flourish of trumpets, an assumption of honesty of purpose and a desire to know the truth entirely unnecessary, out of harmony with so spiritual an object, and more than a trace of vanity and egotism for which the spirit world cares little and honest Spiritualists care less.

Of what avail the verdict of Seybert Commissions, constructed to reject and condemn, who publish in hot haste a "preliminary report" which represents nothing save their own prejudiced convictions. Except, perhaps, their determination to hold for their own use the princely donation of that eminent man and honest Spiritualist, Henry Seybert? The full report has not seen the light of print, and it is safe to say never will. The intelligent world, spiritual and non-spiritual, riddled the preliminary report until, like a sieve, it disclosed the weakness, prejudice and unfairness of the men behind it. These gentlemen have had a taste of fair but pungent American criticism which has been far from palatable, and they have retired covered with the contempt they merited.

A grain of sense applied to the subject should have convinced the members of that commission, and should convince all other investigators, that the highest and best proof of spirit return and manifestations to those in the mundane, is not confined to physical manifestations but is to be found on the spirit plane of existence with its laws and processes of action and disclosure. If, in a body or singly, they had attended one of the modest houses of worship which their Quaker friends in Philadelphia and elsewhere in the State, frequent on "First day," and had sat in silence communing with their own souls, studying their own nature as intelligent spirits, waiting, listening, until the spirit moved some well-known, honorable, honest and truthful Quaker soul to pour forth burning words of truth, through lips touched with spirit eloquence, breaking through their mail of self and stripping them of their vanity, pride and last for Mr. Seybert's thousands, they would have found a spirit manifestation whose analysis would have been profitable to themselves and the public. Even a "preliminary report" would have been acceptable.

We have little faith in Seybert commissions, psychical societies of investigation, ministerial associations, publicly heralded as "honest" investigators of spiritual phenomena, or deceiving fakirs or wonder-mongers with boisterous pretensions. In our experience and observation these are not the natural or chosen media of spirit intercourse and

communion with this mortal world. We do not deny but rather affirm that spirit is superior to matter as a force, and that this superiority is in constant manifestation through what is termed phenomena. But this is not the great spirit highway traveled by our decarnate friends to reach, comfort, help, educate and bless those yet remaining in the mortal.

The highest proof of this angel ministry and its best results are found in modest individual lives where the nature and the life are in harmony with true spiritual laws, and where the conditions of that intercourse are cheerfully complied with. The spiritual vision is clearer and more convincing to the soul than the material vision. It is termed clairvoyance or clear seeing. The spirit voices heard within, touch a finer chord of faith in the nature, than audible sounds transmitted through the resounding drums of the ears to the consciousness within. This is termed clairaudience or clear hearing. A wave of harmonic force, sweetness, restfulness, exaltation, inspiration, courage, hope, content, suddenly breaking over the soul, like a refreshing wave from the eternal sea of life, followed by vivid interior impressions of truth, clothed with brightness and beauty, and the sensible presence of another spirit personality—these are far more convincing to an honest soul than any of the well-known manifestations through physical nature.

The gentlemen who assume to know everything, who assert, or act the assertion, that all the laws, forces and procedure of nature are well understood by them, and that what they do not know is and must be untrue or false, will never reach the root of a spiritual truth or manifestation. Their very presumption and prejudice will prevent it. It is the child spirit, willing to be, taught truth, that puts the soul in a receptive condition. The spirit world of personalities cares nothing for the presumptions of individuals here, or their titles or pride. They come to such as are willing to receive them and who will comply with the conditions of their manifestations. In this respect the humblest, negative soul, learned or unlearned, is the superior of the titled, honored or learned of earth, for he receives and communes with the glorified of heavenly climes. It is in this sense that the Nazarene is to be understood when he offered the prayer reported by Matthew in the XI. chapter, 25th verse:

"I thank thee O Father, Lord of heaven and earth, because thou hast hid this thing from the wise and prudent (or men of learning) and hast revealed them unto babes."

Not Converts.

There are people both in and out of the church who will listen with interest to what is told them of Spiritualism, make no objections whatever, and yet cannot be prevailed upon to investigate it. When pressed they have either "no time" or cannot put their "minds to it." It seems inconsistent, but it is not. Such people have not yet been "called," have not been touched by the spiritual wave, and due to the fact that their spiritual natures have not yet been unfolded. Not a 'spiritual' gift has been opened in their being which gives the incentive for "more light"—which gives the thrill and desire to penetrate into the spiritual. Therefore Spiritualists are not converts, but men and women ripened into truth, and can never be "unripened" again, as it were, but remain Spiritualists. In Spiritualism there is no such thing as falling off, but consistent and persistent growth, which is the hope of the cause and its advocates, and makes opposition an almost unknown factor, or at least one without perceptive influence. And it is this assurance that will prove the giant to subdue opposition, which cannot live in the face of such intonation on the part of those aimed at. It must be fed or it dies, and it is best to let it die from sheer neglect.

A new material called "lactite" has recently appeared in England as a substitute for bone or celluloid. Casein is the principal constituent.

The national powder mill at St. Medard en Jalle, in France, has recently been lighted by incandescent lamps, and is believed to be the first mill of its class on the Continent to use electric lighting.

LEGISLATION AND MEDIUMSHIP.

MRS. CORA L. V. RICHMOND.

One of the most learned legal authorities has said, "Common law must be based upon common justice, or it is doomed to fail."

How far short of that common justice the laws of this or any other comparatively free country may seem to be, it is certainly true that the common law of England is for the most part predicated upon the aim of human justice and equity, and there is probably not any other land in the world, not even excepting this country, wherein the common law is so well administered as in England. Of course, there are laws upon the statute books that are damnable, but it requires something like a century of time to alter or eradicate any law in Great Britain. Much less time is required to make and unmake laws in this country, because of hasty legislation. England's colonies, including the United States, have copied the statutes of the mother country with, of course, a great many alterations.

It is a singular fact, however, that when any subject is tabooed by the community, and those professing or presenting it are under the social ostracism and law of the church, it is easy, both in England and this country, to find a law already in existence that will serve the purpose of persecution. It has been said that those who make or execute laws for the purpose of bigotry are guilty of persecution. If they do so as a matter of ignorant prejudice the persecution may not be intentional, but if they do so with a malignant motive it is persecution in motive and fact, as it is also the perversion of the meaning of the law. There chances to be upon the statute books of England an old law against "witchcraft." There has scarcely been a medium for physical manifestations in England, especially for the last ten or fifteen years, who has not been arrested, found guilty, imprisoned or fined or both, for a term of three or six months, under this old law concerning witchcraft. Of course, no one can be arrested and imprisoned or convicted under such a law in this country, because we have no State church. While the law had been a dead letter for centuries in Great Britain, it has been revived for the express purpose of reaching those professing mediumship. This persecution did not extend to those having the intellectual phase or teaching the philosophy, but was mostly directed against those possessing physical mediumship or mediumship for physical phenomena. Dr. Slade only escaped from being imprisoned by being assisted out of London by his friends. He was charged with being an impostor; the law under which he was to be arrested was the law of witchcraft. A lady possessing the gift of healing was arrested in London, but the long line of carriages which thronged the streets around the court of the magistrate where she was to be tried, warned the magistrate that if she was convicted it would be working against public opinion, for the lady had a great many influential friends. The case was dismissed, but the mediums for physical manifestations do not fare so well. In the north of England mediums have been incarcerated in jails, being charged with witchcraft and the obtaining of money under false pretences. The charge of imposture could easily be made to imprison any one possessing the gift of mediumship or being connected with Spiritualism, in fact, in one place in the north of England the magistrate said that it was because they were Spiritualists that they must be punished. Of course, this magistrate did not bear in mind the fact that religious persecution, although it has existed in every age, is not now tolerated, and that this might be as much religious persecution as any other. In cases where fraud was charged and there was almost an even division of opinion concerning the genuineness of the manifestation, as for instance, the case of Madam Esperance, in Newcastle-upon-Tyne, one-half declared it an imposture and one-half declared equally strong for the genuineness of the manifestations. Of course, an unprejudiced trial of a case like this would result in favor of the medium, because the testimony of one-half of the witnesses were in favor of the medium, and that is all that is required in such a case if public opinion were in favor of or even just toward mediumship. It only requires in the state of public opinion, we mean the general ignorance concerning Spiritualism of public opinion in England, that a medium shall be charged with mediumship to be found guilty of witchcraft and imprisoned. In this country, we beg pardon, with the best civilization, which would seem to point to greater intelligence, it only requires that any one shall be charged with a crime to be already adjudged guilty. It seems to be in obedience to the presumption or intention of the common law that if one is charged with a crime he or she is presumed to be innocent until proven guilty, but in all criminal charges public opinion seems to be made up beforehand. The farce of a trial by jury is evident, since the accused must face public opinion before the case is tried, and is assumed to be guilty if charged with an offense—in fact must prove his innocence.

This is more than true in reference to mediumship. It is precisely this point upon which the subject should be fear-

lessly discussed. It is not a matter of law at present, but of public intelligence; law-makers are instigated to make laws upon a subject of which they know nothing; the subject must be met in a fair and candid spirit. Is it possible for any medium who is charged with fraud to be found innocent in accordance with so-called justice in this land? Can it be for one moment supposed that a law fashioned for the arraignment and prosecution of mediums can be just? So far as public opinion, led by the press, probably encouraged by the church, as well as the State is concerned, that opinion makes it a rule to discredit every kind of manifestation. The mere fact of one being a medium is to the average mind, ignorant upon the subject, evidence of fraud and imposture. There is no suitable and enlightened opinion upon this subject, as there is upon banking, that recognizes genuine currency, therefore can make laws discriminating against counterfeit currency. Would not the world of mammon and commerce complain if there were a public opinion that would conclude *a priori* that if any man issued any kind of currency he should be considered a swindler, would it not be accounted a grievous wrong for any business man to be charged, if he gave any note or paper or currency, with counterfeiting?

Now, the same is true with reference to mediumship. It is manifestly unjust to have legislation concerning what are supposed to be fraudulent manifestations until public opinion acknowledges that genuine manifestations are possible. If that is acknowledged, if the physical research societies, or this new organization that has sprung up that, like twenty or thirty others, promises to investigate Spiritualism shall ever make a report giving an opinion that will pass current in the world as to the genuineness of manifestations; if the testimony of thousands and hundreds of thousands of sincere, candid people who know the manifestations are true, will be accepted if the evidence can be placed upon the merits of the manifestation themselves, not upon the subject of Spiritualism, then it might be considered possible to make laws against the fraudulent production of what a credible number of those witnessing the manifestation regarded as not being genuine. In a recent trial in New York City, we think about one year ago, when an attempt was made on the part of a medium to obtain legal redress because accused of fraud the parties so accused were sued for libel, the jury were impanelled and the judge received the case. When the case had proceeded a little way it occurred to those who were prosecuting to ask if the jurors would accept the testimony of sincere men and women as to the genuineness of any of the phenomena which they had witnessed at many seances—phenomena of such kind as materialization, the appearance of hands, levitating of bodies through the air, etc. The jurors said they would not accept any such testimony. The judge sententiously said that they were not required to accept anything impossible to occur. If people did not receive the testimony of intelligent witnesses on a matter that is possible to come up for trial, how can there be any justice obtained? Under what condition of human intelligence could laws be fashioned that would subjugate every medium for a certain class of manifestations to pre-judgment? Supposing there were millions of persons ready to testify to the genuineness of a certain class of manifestations, any person at enmity with this subject could easily bring charges against any medium. If judges and juries are not bound to receive the testimony of intelligent men and women in regard to the manifestations, if no manifestations are genuine which occur under the name of Spiritualism, can there be justice in law-making in this direction?

Under the already existing laws of various States mediums have been subjected to many cruelties and absurd persecutions. The Davenport brothers would scarcely enter a town for the purpose of giving manifestations when they would be arrested under some charge and the judges would subject them to persecutions. There were hundreds of thousands of people that knew that the Davenport brothers were among the first mediums developed for physical phenomena; their phenomena seemed inimitable, yet every sleight-of-hand performer has tried to imitate the Davenport brothers in vain. And thousands of people of the brightest veracity and intelligence will testify to the genuineness of their manifestations, still they were accused of fraud; sometimes on one pretence and sometimes another. Always in such cases it was Spiritualism and not their particular manifestations that was under persecution, and in England the Cabinet was often broken and the meetings dispersed by mobs before any manifestations of any kind had been allowed to occur. At that same time a prominent member of the Stock Exchange in London was traveling with the Davenport brothers to discover their tricks (if trickery it was)—he always declared their manifestations genuine.

That the public mind must have a greater degree of enlightenment on this subject is certain, since it must admit the possibility of spirit manifestations, yet it is a surprising thing that a medium can not be accused of fraud with-

out being prejudged not only by the outside public, but also by three-fourths of the Spiritualists believing them to be guilty. If this is the state of opinion before the case is tried, how is it possible for judge and jury to try the case impartially? If it is legitimate that legislation be made then the laws concerning this subject should only be intended to reach those who do perpetrate fraudulent manifestations, but under existing laws or those proposed the genuine mediums may be prosecuted also. Those who favor this special legislation, as well as those who instigate it, say it will be a check upon such moral natures among mediums that they will not try to imitate the manifestations. We will answer that it is quite as possible for those who instigate the arrest to be mistaken or dishonest as for the medium to be. It does not seem to be considered possible that from bigotry or prejudice one might make a charge against a medium dishonestly or fraudulently, and might have such auxiliary aid as would seem to convey absolute evidence against the medium if you accept the *ipse dixit* testimony of one individual, or of quite a number of those present who cry fraud, but it is true that the testimony of one individual is believed because his statement is in accordance with the prejudice of the people. This is the case on all subjects that are tabooed; the people are tabooed who believe in the manifestations, and if they appear before a court of law all Spiritualists are to be classed among those who are tabooed. Then again, is it not possible under the existing laws to find sufficient punishment for those that might commit fraud until there is a more intelligent public opinion?

The primal basis is to find an impartial judge or jury, or to form a public opinion that is willing to accept as the only standard of legal action. First that there must be admitted to be genuine manifestations or there can be no counterfeit. If this be acceded to, then all mediums who have manifestations can hope, if treated as public mediums, to find some show of justice. If it is not acceded to there is no justice, and the medium is without redress for false charges made against them. This is precisely the condition to-day; it does not make any difference in the ultimate result whether a medium is or is not genuine, the trial of any medium is for the ulterior object of conviction of fraud; while mediums have suffered they have also received the sympathy of all right thinking persons, and it is true of every medium so persecuted, that ultimately they have risen above and beyond the brief hour of torture and persecution that has surrounded them.

In reference to healing mediums take for instance the State laws instituted and carried through many State legislatures by the so-called "regular" practitioners. Of course it will not attempt to convince the law. There is an idea conveyed by this "special legislation" that all quackery is outside of the medical profession; that the entire methods that are outside of the various schools of medicine must be a mistake in the supposed knowledge. A magnetic doctor in California—Doctor McClellan—eminent there for spirit healing, was arrested for treating the sick without a legal diploma. He gave no medicine so that charge could not be brought against him, but he was charged with using remedial agents unlawfully. What were his remedial agents? Magnetism, fresh air and pure water. He conducted his own case and questioned the witnesses and medical authorities brought by the different colleges. The result was that by a series of questions he made the medical practitioners testify that they believed that fresh air, pure water and magnetism were remedial agents and that only by having the diploma of some medical college was one legally qualified to dispense these remedial agents. Of course the absurdity of this was evident. Then it came to be known that only a regular physician would be fitted, if one were fainting, to open the window and let in fresh air; if one was thirsting to give that one a drink of pure water; so it seems that while this man had not administered these remedies within the province of the materia medica, he still was allowed to practice. This alarmed the medical fraternity throughout the whole country. Now an attempt is being made to meet this in the State of California and in New York, and partially in the State of Illinois, to also monopolize magnetism under the name of hypnotism. Under such a law only the legally appointed physician can use hypnotism or magnetism, as if the medical fraternity had not laughed at its existence a few years ago.

A very progressive doctor of your own city was nearly scouted out of a medical college for reading a paper on hypnotism or mesmerism. Nearly all medical colleges now employ or believe in it. The medical fraternity throughout the world desire to monopolize this agent; they wish to have the exclusive right to use it and the fresh air and water, which would be well to have pure, instead of the impure water which you are accustomed to consume.

Whenever the subject of mediumship is mentioned "professional" mediumship receives an unjust measure of censure and scorn by those who complain at giving a money consideration for the

manifestations which they seek of those who receive barely sufficient for a meager subsistence. Of course we do not intend to join in any system of persecution or retaliation, but it may not have occurred to those people that ministers of the gospel, who are very much afraid of other people working on Sunday, perform their labors on that day, for which they receive as large a sum as their congregation will give them, and answer every "call" that promises an augmentation in this direction. If the different charges against the different denominations are true, they are charged with imposition and misrepresentation. Then why not have laws for arresting the fraudulent Presbyterians and Baptists? But because the denominations are orthodox, people would not say it was a fraudulent expression or misrepresentation, when in the preaching and practicing of the gospel it expresses opinions differing from that of the established church of England or Rome. The endeavor in ancient days was to make laws to enforce belief and it resulted in the Reformation, in the Dissension and finally in the religious freedom that exists in this country.

To the large majority of Spiritualists, though they do not call it by that name, mediumship is the shrine of their religion, the place of communion with their departed friends, where they seek and find the manifest evidence of existence beyond and communion between the two worlds. It is not possible for any outside party to judge in any way whether that evidence is sufficient or not. If you visit a medium and say that you have received evidence, it is nothing to you if I may not believe or that another may dispute it, or some one may offer to show that a similar manifestation somewhere else or at another time was an imposture or fraud. It is your business to know whether you are imposed upon or not. If you have not intelligence to do this, if you are beguiled, inveigled or deceived in any way there seems to be a great outcry and a case is brought against the medium.

If a medium receives a bequest or receives a house to live in, there is a great outcry, and it is not uncommon for Presidents to do this; when a bequest is made to the church or any other individual excepting mediums, there is no outcry that the man or woman was the victim of "undue personal influence." But if an eminent lawyer who knows his own business better than any one else, chooses to buy a valuable house and adorn its walls with pictures of his spirit friends, is it any worse than to buy bric-a-brac or old china to adorn any one's home? Yet if that eminent lawyer had not been unduly or uncommonly intelligent on points of law, no doubt he would have been incarcerated in an insane asylum for doing what he chose with his own money. The law is that anyone may spend what money he has earned or legally stolen (provided he has kept out of the penitentiary) and no one is to decide how he or she shall spend it, unless a Spiritualist is in the case, then people say that is another thing, because such a medium exercised "undue influence" upon so-and-so, he actually deeded him or her a house. There is no danger of a medium having too many houses to live in. We have not known of a medium having more than one residence (and very few have any). Of course the followers of mammon and public opinion will see to it that the laws will be turned against the medium and in favor of those relatives who are so "disinterested" in looking out for the sanity of those who have money.

It would seem, therefore, that public opinion is to determine this after all. That the existing necessity is, before making additional laws upon this subject, that people shall be enlightened as to the fact that it is true that manifestations of a certain kind do occur; that it may be true also that manifestations are imitated by those professing to give genuine manifestations. It remains a question of serious doubt as to many of those charges frequently made being justly proven. It is not only common honesty, but common law, that the person accused should receive the benefit of an honest difference of opinion among the witnesses. Now, even assuming that those who simulate the manifestations should be punished, there still remains the point that the real or genuine manifestations should be admitted by the public mind, the people should know if the jurisdiction concerning such charges is within the courts of law, and further, whether any such legislation is necessary before these laws are made or carried into effect against mediums. It would be a dead letter, even if upon the statute books, whenever a majority of the intelligent people know that the manifestations do occur, yet no judge or jury can be found now to declare the law unconstitutional. The laws upon the statute books against healing mediums are a dead letter, for they continue their profession to the great delight, happiness and comfort of mankind, notwithstanding the law. Even in the administering of harmless remedies, no one is apt to accuse them, for there are thousands of people who know that quackery is not all outside of materia medica, and many suspect it is mostly within the ranks of the so-called "regulars."

These and many other reasons show that legislation cannot take place until there is sufficient enlightenment upon any given subject to decide upon and accompany the laws; when that enlightenment occurs there will also be enlightenment enough to know that all seeming appearances of fraud are not so. So enlightened a mind in secular and religious ways as Stanton Moses, of University College, London, has declared that the evidences of direct imposture have rarely, if ever, been clear, although he has known successful charges to be made against mediums whose manifestations have been before the world as genuine, for the reason that these occult manifestations are so evasive, the laws governing them are so little understood that one cannot know; he thinks that deception rarely, if ever, occurs, and that it is not intended, even when seeming fraud appears. Mr. Wallace and Mr. Crookes, pursuing a similar line of investigation, declared that it must be a psychical law, and not fraudulent practice, for whenever a spirit form (materialized) is seized in any seance those who seize the form are sure to find the form of the medium in their arms. Does this mean that the mediums deceive? By no means. This has occurred under circumstances that rendered deception absolutely impossible; but it means that the law by which the materialized form is fashioned is that it is drawn from the aura that surrounds the medium and the circle, and must necessarily draw the medium to where the spirit form is disturbed or arrested. So long as this is still a subject of study, and so long as many seem to attend seances with pre-judgment and determination to find fraud, it may be found that there will steadily be this encroachment upon the seances for physical manifestations until the mediums for those phases shall insist upon better surroundings. We have said many times in public, and we say again, mediums have as much right to test their sitters as the sitters to test the medium. The people who attend seances should be unqualifiedly honest, and then let the results be what they may; there certainly will be less of so called dishonesty among mediums.

If there is any truth whatever in the laws governing manifestations between the two worlds it is a subject that cannot be legislated upon at all. Could Spiritualists and Spiritualism be legislated out of existence if forty thousand mediums were tried, imprisoned, fined or even put to death? Since the history of the past has shown that whenever the martyrs have been persecuted and put to death, their blood has been the seed of the church, is it not evident that somewhere with all this malignant spirit there is found this same kind of persecution? A frenzy seizes the public mind when mediums are called to account, yet hundreds of thousands have received evidence of the immortal world. If those who are pursuing this subject are to be believed, there is not one honest medium for physical manifestation in the world, or at least only those who for the time being espouse the cause of the one persecuting the other! Yet what is to become of Spiritualism if all these mediums are false? Thousands of people have positive knowledge through those same mediums concerning the future life.

It is not claimed that mediums are above their fellow beings in seeking subsistence. There are many we know in the churches and out of it, in high positions and low, among bank officials, among all classes there is a strong temptation to become possessed of the almighty dollar, but let us be just to ourselves; for every dollar received by any medium in his or her legitimate spiritual work, mammon offers ten times as much for that medium to betray the cause of truth and imitate the manifestation; for every genuine expression of mediumistic power that receives little monetary compensation, there is ten times the amount waiting in any orthodox church if a medium will condescend to take the money and endeavor to "expose" Spiritualism, so the reasonable judgment must be to accept that which is most probable, most in accordance with human weakness. It is not likely that any medium, for any kind of manifestation, can long preserve spiritual gifts and try to imitate them; either the power will leave them or the imitations be so bare and barren that none will accept them. It is not the intention of the law in this age of enlightenment to protect the wide-awake intelligence of mankind any more at the seance than the church, or when he deals with the banks and the Board of Trade, for, of course, he who enters the seance finds that none are promised anything; whatever they witness or do not witness, must be submitted to the scrutiny of their own judgment.

Mediums, if you value your gifts, if you prize that which has been bestowed upon you, if you, in being the instruments of communion between the two worlds, wish to represent that clear, bright light that Spiritualism really is, guard well your seances; see who your sitters are; let every intelligent, honest seeker find a welcome, but when some under the guise of "investigation" seek admission and are found to be wolves in sheep's clothing, let the doors be barred forever against them; let only those who

have the light of truth steadfastly before their eyes be admitted. Unless this method is adopted ere long will the manifestations at your seances decline and your power decline.

If any medium in weakness is tempted to imitate that which comes from the skies, no one knows better than themselves how flimsy, futile and foolish such attempts are; they know that no more could the imitation be compared or pass for the genuine than a rush light to the glory of yonder sun, or the shadows of night with the noon-day glory.

The spiritual message is the light of the seance; the message from the individual friend is the testimony of the communication; the voice that comes from the departed is the sure sign and token of that which it claims to be; under whatever guise or shape or image this comes, through whatever form or by whatever phase of manifestation, the world seeks for that testimony, wishes for that voice and knows that nothing can satisfy unless it be the voice of love from the world of immortality.

All courts of justice, so-called, all halls of legislation, cannot make or unmake the laws by which the invisible world holds communion with mortals. The records of the saints and martyrs in past times, the long roll of those who have received the gifts of the spirit and been put to death, the witches that were hung or burned, even in your own land, remain as fearful testimony against that partial legislation that seeks to decide a matter that belongs to the realm of human progress and the testimony of intelligent minds. Nay, the time is coming when not in halls of legislation or mis-named courts of justice will these themes be discussed; but when in human hearts and lives the testimony at the fireside in the sanctuary of the home is received thousands will go forth to protest against that injustice that puts a mark of fraud upon the messages received from the other world, and endeavor to decide, *a priori*, in what manner the messages will come.

The world grows apace; soon the genuine message from the world of spirits will be accepted by the secular world, as well as by the small body of Spiritualists, and neither religious bigotry nor secular persecution can afford to laugh at those messengers that no longer are "ghosts" that blanch with fear and terror, no longer violators of sacred or statutory law, but are messengers of light and love from the world invisible. Any medium who does not prize the gift and keep it clear and sacred cannot withstand the light that comes from the other world; anyone true to this gift, whatever the allurements of the outside world or mammon to deny it, or the accusations of betrayal, will be sustained, uplifted and strengthened through all the darkened hours of peril. Be true to your colors; be true to your standard; be true to the light that comes from the invisible realm and all legislation will be as naught, but will sink as a dead letter before the living voice of Spiritualism.—*Weekly Discourse.*

Museum of Phenomenal Productions.

The Veteran Spiritualists' Union, a legally incorporated institution of Boston, Massachusetts, proposes to establish, under the supervision of its historian, a museum of phenomenal productions, as a depository of permanent and palpable evidences of the truths of Modern Spiritualism; these evidences to consist of writings, drawings, paintings, etc., produced independent of human volition, and the same by mediums impressionally or mechanically controlled by spirits; wax, paraffine and plaster casts of faces, hands and feet of invisible beings; endless cords in which knots have been made, and whatever else produced in like manner that can be obtained; also drawings and models of or the identical appliances which have been or are now employed in testing the reliability of mediums and the genuineness of the phenomena.

The name and address of the medium, and a certified statement of the time, place and conditions under which it was produced, are to accompany each article.

Special efforts will be made to form a department that will contain evidences from Egypt, India, Japan, China, Mexico and the aborigines of this country of that phenomena similar to those of MODERN SPIRITUALISM, a belief in a future life and communion with those who have passed to it have existed in all ages among all nations and tribes.

Contributions in aid of this enterprise are respectfully solicited from all parts of the world, either as gifts or loans. Articles received—of which a descriptive catalogue will be prepared—will be properly arranged in a suitable room or rooms, that will in due time be opened to the public. The value and importance of such an Exhibit, for the purpose of which it is designed, is plainly apparent, and, as a matter of history, beyond estimate.

Correspondence may be addressed to John S. Adams, P. O. Box 1126, Boston Mass., who will receive contributions directed by mail as above, or delivered by express or personally at Room 11, BANNER OF LIGHT Building, No. 8½ Bowditch St., Boston.

Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

Written for The Better Way.
INDEPENDENT SLATE WRITING
BY PROF. S. W. EDWARDS.

Friends of human progress, and especially Spiritualists, will be pleased to learn that Canton, Ohio, has the power of bringing to the surface one of the best of the best slate writing mediums in the world. This gentleman and co-worker in the cause of phenomenal Spiritualism, is Bro. H. E. Chase, "Spirit Photographer," whose studio is located at No. 2550 Broadway, Cleveland, Ohio. For some three years, Bro. Chase has been developed as a spirit photographer, and during that time has produced some of the most satisfactory results in spirit photography and equalling, if not exceeding, the best productions of any previous photographic medium before the world; there having been found upon one single picture, as many as sixteen different spirit faces, either partial or entire, grouped about the form of the sitter. For the last two seasons, Bro. Chase has attended the Cassadaga Lake Camp Meeting, in his artistic capacity, of receiving the pictures of loved ones from the unseen shores, and during these seasons, many were the souls made glad through his photographic mediumship.

During his sojourn at the Lake and the session of the camp of '90, being anxious to obtain a message through "Independent Slate Writing," he applied to both Mansfield and Keeler, then giving sittings at the camp, and considered among the best in their line in the world.

Both of these celebrated mediums, playfully refused to give him a sitting, admonishing him that if he would sit for it he could obtain just as good if not better than they could give him, and further advised him not to bother about it there, but go home and sit for it and he would surely obtain it. The camp being over he returned home, and secured some small sized slates, and placed them on the table in the operating room of his studio, and without paying any special attention to them, they remained several days upon the table, until one day along in Autumn he took up the slates, but there was no writing upon them. After an interval of several days, as he was passing the table upon which the same slates were singly lying, he grabbed up one of them and held it up under the table, when he heard writing and upon recovering the slates there was a short message upon it. This was, of course, highly gratifying to Bro. Chase, as he was pleased to receive such evidence, even though he had not sat regularly for it as many others would have done.

From this first message, he went right on and soon began giving sittings at first free but soon began to think that the labor is worthy of his hire and so made nominal charges. In the meantime, numbers of his friends in the vicinity of Newburgh, his home, had received many nice messages, some of which were quite lengthy. At that stage which was sometime in November, never having had a sitting with him for slate writing, I arranged for a seance the following week, which was upon Thursday evening. The time appointed for our sitting was at 7:30 p. m. When the eve in question arrived, I started from my home in West Cleveland, and taking the electric cars, reached Bro. Chase's studio, some miles distant at the appointed time, having endeavored to make the conditions as favorable as possible for the seance.

Bro. Chase was awaiting my appearance, and greeted me with a hearty welcome as I came to the head of the stairs, opening into the reception room of his studio. I asked him if every thing was favorable, and he replied in the affirmative. As I had not brought any slates with me, he proposed that we should go just below one or two doors to the Post Office, in which building is kept a small stationery supply, which we accordingly did and he purchased two single common small sized school slates, dimension 7 1/2 x 10 1/2 inches. Returning to the studio, Bro. Chase handed me a small wet sponge, and told me to wash those slates, which I did and held them up to the stove to dry. So that when ready for the seance, they were as clean and blank as they possibly could be, and not even a scratch could be seen upon their glassy like surface. We were now ready for our angel friends to manifest themselves. The table used for his seances is a common, plain one, I should say about 3 1/2 x 2 feet, with plain wooden cloth cover and which hangs down two and one-half or three inches over the edge of the table.

I should have mentioned that with the two slates Bro. Chase had purchased in my presence, he bade me prepare in like manner, two or three of his own, that we could use in case of emergency provided that the spirit writers should need them. These slates, now several in number, were lying promiscuously about on the table. The light, a common lamp, had been turned down so as to shut off the brilliant rays, yet not so much as to make the studio (or seance room) by any means dark. It was as light that all the objects in the studio, such as camera, backgrounds, chairs, etc., were plainly visible, and besides, the whole arrangement was under what might be called strictly "test conditions." And yet, I had not the least misgiving regarding Bro. Chase's honest and sincerity of purpose, for I then knew, and am now more firm in the knowledge,

that he would not stoop to such a thing as fraud for the world.

To return to our seance, the table, before described stood parallel with the greatest dimension of the studio. And at about one quarter past eight o'clock, seated ourselves at the table, with no other visible beings in the studio but Bro. Chase and myself. Following the impressions of his guides, he sat at the end of the table, while I sat on the side at his left. We had not sat more than two or three minutes, when by request of his guides, he seized one of the slates in his right hand, and holding it under the opposite side of the table, I heard writing, and withdrawing the slate, a short message from Minnie, his faithful sentinel and helper; who said that "condition was very good." Sitting, I should say, about five minutes longer, Bro. Chase was entranced, wholly unconscious, and his faithful Indian guide "White Cloud," came and expressed himself as well pleased with the conditions, and said I would receive a message of importance, and that I must soon come out to the world in the cause of Spiritualism. I was then working for the Cleveland Window Shade Co. The faithful "White Cloud" also told me, through Bro. Chase, many other facts, which I have neither the room nor disposition to relate. But after delivering his verbal message, relinquished his control, and after sitting a few minutes longer, the medium said that we would get no more that evening. Upon untying my two slates, which I omitted to say, were tied together with a strong manilla cord, found the following message upon the inside of one of the slates, and which covered the entire surface; the message was written in a bold plain hand, and the writer evidently must have materialized his own pencil, for in all of Bro. Chase's seances no pencil is either between or upon the slates. Here is a verbatim copy of the message, except name:

Friend — I am pleased to greet you this evening, we feel that there is a great work for you to do. The time is near at hand, when you will be compelled to come out to the world and work for the good of the cause of Spiritualism, you must have confidence in the facts that are with you. Do not be afraid, they will bring you out all right in the end. Your friend, W. H.

To explain, the writer "W. H.," is the spirit slate writer, and one of Bro. Chase's faithful guides, and the prophetic words given in the above message, have become verified, as I am now out in the field.

Passing over a period of about six weeks, I arranged for a second seance with Bro. Chase, when he tried an experiment, which was this: Having thoroughly cleaned his slates, we put a piece of porcelain, about 3 1/2 x 5 1/2 inches, between two slates, fastening the porcelain to two sides of the slate, and seating ourselves at the table as before, and placing the two slates across a small box of pastel colors. We had not been seated long before upon holding one of the slates underneath the table, "Minnie" wrote that everything was favorable, or something to that effect. During the seance, Bro. Chase was controlled, and this time by "spirit Jones" the Photographer and who by the way, is a very solid matter-of-fact spirit. Towards the closing of the sitting "White Cloud" came and wished me to take hold of the two slates containing the porcelain along with his medium, which I did, and throwing a black cloth over the slates, he turned them over simultaneously, giving an Indian war whoop, and jerking the slates from my hands and throwing the black cloth off from the slates and over the medium's head upon the floor at his back. This demonstration closed the seance, when I opened the slates, and to our great astonishment, upon the piece of porcelain was a finely executed spirit picture of a man, who had formerly lived in Newburgh. The contour of his face, the eyes, nose, hair, and in fact all the details of the picture were very fine, and while the whole thing, including a slate message, written around the piece of porcelain, was produced in something less than five-sixths of an hour, it would require the best artist of earth at least one-half or two-thirds of a day to accomplish a similar piece of work. The picture is a head and half bust and about one-sixth life size. This was the development of a new phase of Bro. Chase's mediumship, and since that time he has obtained very many fine pictures of controls of his patrons. In these pictures the spirit artist has often delineated marked peculiarities of the control, sometimes in symbols, and in other cases in words. And in all of these the sitter has not failed to receive some marked test of spirit intelligence and power.

But among the remarkable productions by the spirit artist is that of drawing the full figure of an Indian Chief or Squaw, and in which all the racial characteristics are shown faithful to life. Bro. Chase has certainly the rarest gifts of mediumship yet bestowed upon any one upon this terrestrial sphere, and being now only in the noonday of life, a large and productive field of labor lies before him.

His seances are much sought for and he has several persons who are weekly patrons. Bro. Chase is really a wonderful medium, and considering the two important phases, "spirit photography" and "independent slate writing," I know of none in the field occupying so prominent a ground, and when we consider the grand work done by our best mediums, it is paying only a well deserved compliment to our eminent brother medium, to say that none excel him, if they in fact reach his present attainments.

He searched his pockets and all about, but could not find them. Finally the spirit wrote "I have your glasses, look behind the fan on the wall and you will find them." They looked, and there were the spectacles laid up as nicely as could be.

Comment upon this wonderful, yet not unparalleled phenomena is unnecessary. Skeptics may call it legendarian, slight-of-hand, the devil or whatever suits his obstinacy. Sooner or later the truth will prevail, the tables will be turned, and the unbeliever instead of the believer will be the "crank."

Written for The Better Way.
REMARKABLE SLATE WRITING
PHENOMENA,
ORPHEA E. TUCKER.

The family and household of Mr. Reuben Carroll were made jubilant by a slate writing given through the mediumship of P. L. O. A. Keeler. But preliminary to relating what follows, we ask leave to inform the public, or that portion of it, who are unacquainted with Mr. Reuben Carroll and his public career, that he is a man of unimpeachable integrity—is a close observer and has the best of judgment. He has had the confidence and respect of the public and has filled responsible positions during his entire adult life. He was Military Agent for the State of Ohio during the Rebellion and was a member of the legislature from 1863 to 1866. He was mayor of the City of Youngstown for several years, was editor of the "Morning Star," and the Olean Record, and has been the author of some of the most thoroughly reformatory, political and religious speeches and literature. Those who know Mr. Carroll and his estimable wife, who is also an author, will readily accept not only their statement but their judgment upon any subject. The subjoined statements were given us by both, Mr. and Mrs. Carroll, and are as confidently accepted by us as though we had been an eye witness to them. They have a cottage here on the grounds and usually spend their summers here. Their five sons, who are in business in different localities, coming and going as inclined.

One of the sons Mr. Cassius Carroll was an incorrigible and I might truly say impetuous Materialist, though he has frequented this camp as a place of rest and recreation. He had a lovely wife and a little daughter, Susie, an only child, some seven years of age. She was a very beautiful and lovely child and the pet of the household. Early last spring she was taken sick and passed to spirit life. The father with his rugged, positive and skeptical nature was completely broken hearted and inconsolable in his grief, his Materialism affording him no hope beyond the grave. But on coming to the camp this summer he thought he would go to Keeler the slate writer, and see what he could get. On looking over little Susie's playthings in the morning before going, he came across a picture that she had playfully drawn with a lead pencil, it represented a man out in the rain with an umbrella over his head and the rain dripping off it. "There," said he, "if I can get that duplicated between the slates, I shall be convinced that it is Susie." So, he folded up the paper, wrote questions upon other pellets and folded them, putting them all together. He then procured his slates, cleaned them, put a piece of slate pencil between them and tied them securely together and proceeded to the room of Mr. Keeler. He laid the folded picture and pellets on the table by his side, and kept fast hold of the slates. Mr. Keeler sat down opposite him. Presently Mr. Keeler pointed with his pencil to the folded paper containing the picture and said "that is the important pellet and the one that is to be answered." Immediately the writing or noise of the pencil was heard moving between the slates and upon opening them there was an exact duplicate of little Susie's picture and under it was written: "Papa, uncle Albert (Mr. Carroll's brother in spirit life), held my hand while I drew the picture."

Besides this, over thirty names of Mr. Carroll's friends and acquaintances who had passed to spirit life, were written upon the slates. Mr. Ralph Carroll and his father, at another sitting with Mr. Keeler, received evidence quite as remarkable as this. Ralph procured his slates and after cleaning them and putting their pencil inside, tied them securely with his pocket handkerchief. Mr. Carroll, senior, prepared a pair of slates in the same manner and each wrote their pellets, keeping them in their hands, and went to Keeler's. The father remained upon the porch outside, Ralph going in for his writing. After sitting a few moments and obtaining nothing, Mr. Keeler says, "put your pellets under the handkerchief that is around the slates." Mr. Carroll did so and after sitting a moment without hearing any writing between the slates, Keeler says, "look at your pellets." Carroll did so; and behold, they were all written full in three different colors, Keeler says, "tie up your slates again," and calling Mr. Carroll, senior, from the porch, seized the end of his slate with his left hand, he (Mr. Carroll) holding firmly to the other end. With the right hand he (Keeler) held in the same way the end of the slate held by young Carroll. Mr. Carroll (senior) all the while holding his folded pellets tightly in his hand. Thus the three stood up holding the two pairs of double slates in their extended hands. Presently the writing was heard on both pair of slates at the same instant, in a hurried and energetic manner. On opening them they were found to be written full and when Mr. Carroll (senior) opened his pellets to read his questions, behold they were also written full in three different colors. The writing having been done upon the four slates and the pellets held tightly in Mr. Carroll's hand, at the same instant. Then on feeling in his vest pocket for his spectacles Mr. Carroll found them gone.

He searched his pockets and all about, but could not find them. Finally the spirit wrote "I have your glasses, look behind the fan on the wall and you will find them." They looked, and there were the spectacles laid up as nicely as could be.

Comment upon this wonderful, yet not unparalleled phenomena is unnecessary. Skeptics may call it legendarian, slight-of-hand, the devil or whatever suits his obstinacy. Sooner or later the truth will prevail, the tables will be turned, and the unbeliever instead of the believer will be the "crank."

Written for The Better Way.
ANOTHER FLOWER TEST.

MRS. J. V. HAWLEY.

In reading the articles by "Apparitor," whom I believe to be a true investigator of the truth, I was very much interested in that one referring to a rosebud being brought by spirit hands; and reminded me of a similar experience, which I shall relate.

While at Onset last summer, where are my summer headquarters, Mrs. Mary Levy, a fine trance medium of Washington, D. C., paid me a visit. During her stay we were invited to attend a seance with a number of other Washingtonians at the cottage of Mrs. Eugene Beste, also a most excellent medium, and whose cottage was nearly opposite my own. Features with her are materialization and independent voices. But before going, I said to Mrs. Levy: "I have a lovely white pink in bloom—the first on the bush—I will pick it and take it to the seance. If my spirit daughter comes I will give it to her!"

When ready to go, I forgot my pink, never thinking of it again. Nor did my friends, for it remained home. At the circle we had a fine company of twenty distinguished people and all in the best of harmony. A number of fine illuminated forms came out and talked and sang. In fact it was one of the grandest seances I ever attended.

Shortly after it began, my daughter Marianna came; called me part of the way across the room, and said: "Mother, where is the pink you were going to bring me?"

Then I remembered it and said: "Darling, I forgot it!" But she replied: "Wait, mother, I will go and get it!"

In less than two minutes she returned with the pink and handed it to me. It being a bright moonlight night we all went to see if the pink had really been taken from the bush by the spirit. It was gone, and proved that spirit can even operate a distance away from the medium through whom they materialize, and accounts for the many manifestations we have from spirits at all hours of the night, and which go by the name of "ghost stories" or "haunted houses."

I also have had splendid tests through Dr. Stansbury, who is also a fine medium. While holding my own slates in his presence on one occasion—they not having left my hands while there—I received a most beautiful painting in oil of a bouquet of flowers, and still wet as I opened the slates. A communication was at the top and bottom of the slates—one from my spirit daughter and the other from her father—neither of which were known to the medium.

My home, Denton, Tex., has but few Spiritualists, but our belief to us is knowledge.

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Bismarck and Clairvoyance. It will be remembered that General Von Stosch was removed from his post as chief of the German Admiralty after Prince Bismarck had accused him before Emperor William I, of intriguing with the Radical Liberal party against the chancellor, of being an intimate friend of the then Crown Prince Frederick, of speculating upon the old Emperor's death, and of aspiring to the post of Imperial Chancellor. The charges were pressed by Prince Bismarck with a vindictiveness which to the general public seemed inexplicable. Now it was explained that it was due to superstition. When Prince Bismarck, then plain Count, was at St. Petersburg, one of several clairvoyants who were then the rage in the Russian capital, told him professedly without being aware of his identity, that he would one day be the mightiest man in a great empire, but would eventually be supplanted "by a man connected with seafaring." Suspecting General Von Stosch of being his rival, Bismarck forestalled him; only to be supplanted by another chief of the Admiralty, General Von Caprivi. The story is current in political and social circles in Berlin, and neither the friends or enemies of Bismarck consider it incredible.—Galignani's Messenger.

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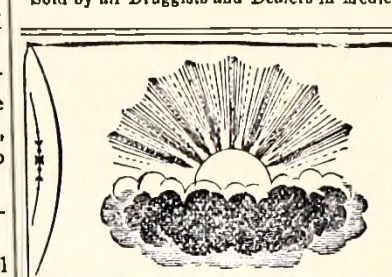
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Written for The Better Way.
THE NEW DEPARTURE—ORGANIZATION.

BY PROF. J. S. LOVELAND—NO. II.

But, in pursuing this subject, I submit that Spiritualism has principles of its own; and that these principles are the legitimate outgrowth from its new and basic idea. And further, that this basic idea embodies the forces which produce the spirit manifestations, and also utilizes two special ideas, or forms of thought, which have run parallel with each other for ages, but in the antagonistic classes of men. Man can never be understood until read in the light of history. Nature, it is said, tends perpetually to individualizing—that is, it is the law of evolution. But nature never individualizes as an end, but as a means to a higher end. Individualizing is analysis, and the analyses of nature are only the preliminary steps to a synthesis, which makes of individuals a unity. The religions of the world have affirmed and kept alive the idea—the faith of spiritual and future life. They have all had and recorded the manifestation of spirit persons. But around this primitive notion almost innumerable superstitions and fanaticisms have clustered and crystallized, all claiming to be part and parcel of the primitive notion and faith. All religions have had their origin in these primal revelations or manifestations. But the monstrous doctrines and cruelties added to the primitive faiths produced a recoil in thought, and awakened reason, challenged not only the accretions of superstitions, but also the central idea of spirit life and being in the hereafter. There was an incapacity to distinguish between the reality of fact and the dogmas of fancy. These two phases of thought have waged unceasing warfare for ages. The world of man has been arrayed on one or both sides of this great contention. I say both sides advisedly, for thousands find themselves on both sides, their faith and reason are at eternal war with each other. They cannot give up the idea of a future life, and cannot see but what the doctrine of a future involves the doctrine of the old religion, and their reason perpetually rebels against those dogmas. On the other hand, the devotees of reason most unreasonably assume that, because of the monstrosities of theologic dogmas there can be no future, and that it is not desirable even. With both the rationalist and the religionist it is assumed that future life and miracle—supernaturalism—are inseparably blended—that the affirmation of one includes the other. On these two lines of thought the individualizing, the analyzing process has gone on for ages—a process of ceaseless strife.

But Spiritualism comes in as the grand synthesis, it combines the two; it marries reason and faith or spirituality. How does it do it? By its simple phenomena or facts. The first intelligently comprehended rap was a union of reason and spirituality forever. "What are you?" said the questioner to the invisible rapper. "A spirit," was the answer. "Who are you?" persisted the questioner. "A man," replied the spirit. Ten thousand, thousand times, in ways various, have these questions been asked, and answered the same. And further questions have disclosed the

personality, the wishes, feelings and intentions of the communicating spirit. What are the motives inducing the return? The same as those governing men in the form; love, friendship, curiosity, etc. How are the manifestations produced? By the use of forces universal in nature, but specialized, in form of use, in the systems of certain sensitively organized persons called mediums.

What inferences, then, embodying principles are we entitled to deduce from the thousand-fold repeated and almost infinitely varied phenomena?

1. There is more "in earth," to say nothing of heaven, than rationalism had "dreamed of in its philosophy."

2. Among the "more" is a rational Spiritualism, or spiritual rationalism. There can be—there is spirit existence and spirit demonstrated by, and to, reason without miracle, or transcending natural law.

3. All supposed miracles of the past spirit manifestations are resolved into simple, natural phenomena.

4. Supernaturalism is, therefore, eliminated as a factor in human reasoning, and all assumed divine revelation and authority is totally overthrown.

5. Hence all the priests and clerics of all the religions are a huge fraud, and are sustained by the superstitious credulity of the ignorant multitudes.

6. Spiritualism is the grand synthesis of the religious and rationalistic phases of human thought; and, hence, is the embodiment of all the good and true in both the religious and infidel wings.

7. Spiritualism has made its revelations by things done—facts accomplished—and not by any verbal utterances from any pretended god or supernatural source.

8. Spiritualism, therefore, relegates us strictly to absolute science, as the only authority to which an appeal can be made in any case whatever.

With such a history as the spiritual manifestations have recorded during the last forty years, it is to say the least, singular that the moment the idea of organization is broached some are always in haste to thrust into the foreground as fundamental some of the dogmas of the old religions. But if our deductions are correct we have nothing to do with the question of god, as father, mother or anything else. We claim for our Spiritualism a scientific basis, and science knows nothing about God. No more does Spiritualism. Take every manifestation, from the first rap at Hydesville to the latest, and there is not a hint of any agency beyond man and the forces of nature in harmony with man. There is not the shadow of a foundation laid by the manifestation *per se*, from which to infer the existence of any kind of supernatural being or power. Persistently it is affirmed that all is in accord with, and the resultant of, the use of natural energies or forces.

It is said that some spirits teach the existence of a god? I answer, so do many of them teach the existence of a devil, but is that any reason why we should acknowledge the fatherhood of the devil. The paternity of the devil is proved by spirits, saints, seers and Bibles just as clearly as the other kind of fatherhood, and is equally as strongly supported by the famous Paley argument from design. And our Christian Spiritualists are requested to ponder the very pointed language of their assumed "most wonderful medium" and "elder brother," where he says, "Ye are of your father, the devil, and his works ye will do."

Is it not time for Spiritualists to relegate all the myths of mythology, whether of deific or devilish fatherhood to quiet sleep of oblivion and organize on the sure basis of scientific certainty?

Written for The Better Way.
"OUR SENSITIVES."
MRS. M. T. LONLEY.

I find in your valuable issue of July 4th an article upon the above subject from the pen of I. N. Richardson. A careful perusal of that communication should be made by every Spiritualist in the land, for it contains great truths that ought to be understood and acknowledged by all who have had association and experience with mediums. From my own experience and discipline as a medium I can re-echo every word that the writer alluded to above has said upon this subject. Our sensitives as a class are peculiarly and delicately organized. With finely strung nervous organizations they, with few exceptions, are unfitted to deal with the hard materialistic world, to grind and crowd and hoard in order to gain and to keep a competence; and therefore we find most of our mediums living only from day to day, with no means laid by for the morrow, and with no prospect of being comfortably cared for should sickness or other trials incapacitate them for work.

The skeptical world cannot understand, nor can even those Spiritualists who are not personally acted upon by unseen intelligences know to what extent a medium is drained of his or her nerve forces in the exercise of mediumship. We are told that the *nerve aura*, which a healthy individual generates, is that vital force which supplies the physical and the mental structures with power to perform their work. The brain and body of the individual requires a certain amount of this nerve *aura* in order to accomplish their legitimate work

in a satisfactory manner; and unless this is supplied brain and body will suffer. Whatever surplus of vital force may remain after the organic and mental needs of the individual are provided for may properly be utilized by intelligent spirits in the development and exercise of mediumship, and it is by means of this magnetic atmosphere belonging to and surrounding the medium that his spirit band can reach and minister to mortals through his agency.

Now, to my mind, it is an undoubted fact that not only the surplus energy and magnetism of nearly every medium is exhausted through the work of their spirit guides, but that their supply of power needed for their own health and comfort is largely drawn upon by these same invisible attendants, so that through the exercise of their mediumship these sensitives suffer many hours of bodily debility and discomfort and also pass through many painful experiences of mental depression and anxiety, of which the world cannot possibly know.

It is true that the wise spiritual attendants of a well developed medium will, in a large measure, reinforce their instrument with magnetic powers from their own sphere of life and vitality, so that he will not suffer such anguish of mind and body as he might do with a less competent guard, but even with the best of spiritual conditions and guides, a medium who, in the discharge of his duty and work, exercises his occult powers from day to day and is called upon to meet with all sorts of psychological and material forces on this side, not to speak of the conflicting and diversified atmospheres and qualities of the countless spirits who throng to him in order to use his mediumship for their own wish and purpose, will find his vital powers draughted upon and his nervous energies exhausted to more or less degree.

Hence, one can see that a sensitive is in no condition to cope with the sordid world, nor should he be obliged to depend upon his mediumship for the security of his bread and shelter. Anxiety as to where his food and raiment is to come from will never assist a medium to properly exercise his mediumship. The mind of a sensitive should be entirely free from all worryment in order for his spirit guides to effect the best results with his organism; and I am glad to see that such minds as I. N. Richardson are bringing the subject before the public attention.

You correspondent advocates the formation of a body of Spiritualists for co-operative purposes looking toward the protection and care of mediums. I hope the time will come in the annals of Spiritualism when such a society will exist, whose business it will be to extend practical encouragement and assistance to every medium who is in the employ of the spirit world. The Veteran Spiritualist Union, which is just coming into line for beneficent work, hopes to do something in this way before long. That society has no creed and formula; it asks for no special obligation of its members nor does it require them to subscribe to any article of belief. It is formed for the simple purpose of doing and of being good, and if its work proves to be such as is needed by our sensitives in helping them to live and to labor in the spiritual cause, undisturbed by the caring cares and anxieties that penny and want inflict, then may every true Spiritualist feel himself honored by connecting himself with such an organization; but if the Union mentioned does not prove to be what your correspondent and other humanitarians feel is a crying need in our ranks, let us hope that a co-operative body of earnest souls will be formed with the avowed and active purpose of caring for our sensitives in such ways as will lift them above want and assist them and their angel guides to make the best possible use of their mediumistic qualities.

Just here Mr. Editor allow me to commend and endorse the series of articles you have been publishing from the powerful pen of Moses Hull upon "The Lights and Shades of Mediumship." Those articles are worth their weight in gold to every thoughtful medium, and should be equally valuable to every studious Spiritualist. Mediumship is a chequered experience in the life of every sensitive. It has its dark and its light discipline; its sunshine and its shade. Influenced by psychological conditions from both sides of life, a sensitive frequently feels tossed to and fro by conflicting powers and emotions, until he can scarcely tell to which side he belongs or of what he is made.

Bearing the burdens of others, even the sins of unhappy souls who reach his atmosphere and are relieved of their restlessness by coming in contact with his magnetic forces and imbuing them, is it any wonder that the susceptible medium appears erratic, a creature of moods, or a being all nerves and sensation, or that he feels himself but a pack horse, who is weighted with the grievances of spirits or mortals who come about him while they pass from his presence unconsciously lightened of their burdens and made happier by their visit? But I will not linger upon this subject; other pens than mine are wielded with potent power in its exposition. With such minds as those of your brilliant contributors, who have already

taken it up and are revealing the depths and the heights, as well as the lights and the shades, the weal and the woe, with the needs and the demands of mediumship, through the columns of THE BETTER WAY, I feel that much sound and practical truth will be given to the world, and that from this agitation of thought will come a clearer light and a profounder understanding to this subject.

THE W. S. DAVIS CASE.
To the Editor of The Better Way.

The Banner of Light of the 11th inst. published an article concerning me, which I have replied to as follows:

I am a little surprised that an old and experienced journal like the Banner should deem it advisable to injure any person without first having inquired of that person whether he desired to say anything in his own defense or not. You have published a half column editorial more or less damaging to me without first giving me any opportunity whatever of contradicting the charges. Although such treatment is very ordinary with the secular press, I hardly looked for it from a spiritualistic paper. I have heretofore declined to pay any attention to the trivial sensations caused by anonymous letters concerning me circulated among a lot of scandal mongers, or to bogus letters signed with my name.

I can't prove my right to the claim of being a medium by contradicting the genuineness of letters purporting to come from me, nor do such letters prove that I am not. But I do stand ready at any time to prove my right to the claim, and I will give any friends of yours living in Brooklyn every opportunity possible for testing the matter in any fair way if you will make an appointment. Many of my friends who have witnessed manifestations at our seances under conditions rarely, if ever, allowed by others, feel badly hurt and I trust you will give this letter a place in the Banner.

Yours, W. S. DAVIS.

Every day I receive evidence that a job has been put upon me. I am not a professional medium; do not want any newspaper reputation. I am merely one of a number of persons who have met once a week for over a year at the residence of a Brooklyn lady who is a member of the Progressive Conference. I do not pretend to have any unusual medial powers, and I regret that my enthusiastic friends by their exaggerated reports of what occur at our private seances have placed me in a position so that I am a target for jealous and malicious persons to hurl their slanderous missives against. The reporter of a prominent New York paper called on me yesterday and for the purpose of interviewing me in regard to exposing spiritualistic tricks. He had a letter written on my printed note paper (or a fac-simile of my paper) with my name signed to it. In this letter I am made to say that I will expose my tricks of floating in the air and producing eighteen spirit forms at one time by using convex mirrors, etc. I got the letter away from the man and sent it to President Bogert. I have never pretended to be able to float in the air, nor can I produce eighteen spirit forms by convex mirrors or any other way, and all of this twaddle is manufactured by some person who either thinks he is a practical joker, or by some one who is trying to injure me.

Yours, W. S. DAVIS.

[The above is written on the back of a bill-head of Mr. Davis' business in Nassau street, New York; and having no reasons to believe otherwise than that it is genuine, we give it space in order to allow the gentleman in question to vindicate himself. If he should turn out to be a good medium in the end he will have one advantage over other new ones, and that is that he will be already well-known by the prominence given him in his earlier career of medial development.—Ed. B. W.]

PERSONALS.

Contributions received: J. H. M., O. W. H., J. D. B., J. J. M., H. H. B., L. R. C. E. J. Bowtell writes an exceedingly interesting experience which we shall give to our readers shortly.

An August Maroon will be given by the Union Society next month. More anon.

Mr. Walter Howell, the well-known and eloquent speaker has returned from an extended tour in England and is now taking a much needed rest in New York City. His address there is 100 West 61st street.

In criticizing a contributor's opinion care should be exercised not to condemn the author. It is no crime to have an opinion, or even to be in error concerning it. At the same time a criticism should always contain something instructive or the truth concerning the subject in hand. Mere fault-finding does not correct, nor does it instruct, and leaves the field in possession of the defensive. We have had occasion to reject several articles lately for above reasons. Writers must govern themselves accordingly if they expect a hearing.

An early issue will contain a fine production from Mr. J. J. Morse of England. Mrs. A. E. Kibby gave a farewell service to her friends at the Union Society hall on Sunday afternoon last. Questions were handed up by the audience; to which she replied very interestingly, after which she gave a large number of tests and readings which were pronounced very good and in the main correct. After the services the friends collected around the medium and extended their good wishes to her. Mrs. Kibby goes to Cassadaga where she will remain until the 30th of August. From thence she goes to Illinois to fill other engagements.

Since the above has been put into type Mrs. Kibby sent us word that she could

not get off as expected, and will therefore hold services again at G. A. R. hall next Sunday evening at 8 o'clock. Admission ten cents.

The Ladies' Aid of the Union Society meets as usual every Wednesday at 2 p. m. at G. A. R. hall, 115 West Sixth street. The ladies are especially invited to attend now as there is another picnic on the tapis which is to be held at Coney Island if possible. As it is too early for the Harvest Moon Festival, a substitute in the form of an August Maroon will be instituted about the middle of next month, extending out into the moonlight—to be enjoyed on the grounds and on the Ohio river returning. Tickets for round trip as heretofore 25 cents including admission to the grounds and dance hall.

Dr. S. A. Merrill writes a fine article on a timely topic for this paper which will see the light soon.

Mrs. Laura Carter of this city has gone on a visit to Chicago, and will return in about ten days.

Mrs. Shirley has returned to the city and may be seen at 107 Carlisle Avenue.

We are pained to learn that Bro. C. R. Bennett of Worcester, Mass., met with a serious accident in being thrown from his vehicle, breaking his leg above the ankle, some two weeks ago. Bro. Bennett will be greatly missed this year at Onset Bay, Lake Pleasant and Queen City Park, where his zealous and earnest work in behalf of spiritual truths for many years past have endeared him to a large circle of friends. A speedy return to former health and activity is our wish, in which many others join.

The Society of Union Spiritualists will rent their hall for Wednesday evenings and all day Sundays during the month of August on very reasonable terms. Call on or address I. S. McCracken, N. W. cor. 5th and Walnut sts., Cincinnati, O.

The Society of Union Spiritualists will give a Picnic at Coney Island Saturday August 15th. Tickets for the round trip 25 cents. One thousand tickets will be placed in the hands of the officers, members and friends of the Society. Tickets can be obtained of Mr. I. S. McCracken, N. W. Cor. 5th and Walnut sts.

NEWS ITEMS.

Sir Edwin Arnold is coming to the United States next October to lecture.

The French chamber of deputies has voted \$100,000 for excavations at Delphi.

The Salvation Army will be suppressed in Prussia for turbulence and immorality.

M. Flammarion, the French astronomer, declares that the climate of Europe is growing colder.

The West Virginia Historical Society claims to have a fac-simile copy of the death warrant of Jesus Christ.

"General" J. Watts DePeyster and his wife last Spring celebrated their golden wedding. This Summer they are celebrating their divorce.

The French Chamber of Deputies has adopted the bill to establish a Government Labor Bureau to collect information likely to be useful to workmen.

Rev. Henry T. Howland, the shepherd of the Wayside Mission and the clerical leader of the Salvation Army in Providence, R. I., is wanted by the police authorities in this city on a charge of assault by Mrs. Melissa Helden, who has been the boarding mistress of Howland for a considerable time past.

An invention of some importance in astronomy has been made at the Georgetown College Observatory, Washington, D. C. By means of an instrument called the photochronograph, a star is caused to record with absolute accuracy the time of its own transit across the meridian, thus eliminating all personal errors.

Not the least barbarous feature of the electrocution law is the method of burying the bodies of the men executed. The bodies of Slocum, Juiro and Wood were placed nude in rude pine coffins. Quicklime was put both under and upon the remains in the coffins. The graves were levelled off so that no trace should be left of them. There were no religious ceremonies, as the law prohibits them in such cases. This is the kind of funeral which society gives a dog. It is not humanity. Why should the law's vengeance be visited on the inanimate bodies of its victims?—Buffalo Express.

"The daily papers," said a well-known lawyer, "are forever howling about the bribery in our legislature and public offices, and yet it not infrequently happens that they indirectly necessitate the giving of bribes. Take this bill for the extension of the elevated road in Battery Park. The people want it, and the legislature is ready to grant it as soon as the press stops calling those who favor it names. But the newspapers won't stop. They have killed one bill, and they will do for that recently introduced, unless they cease howling and listen to a little reason. Now, those who want to see the bill passed have one way of doing it which might be successful, and that is by compensating those who vote for the measure on the principle that the Sabbath must not be broken for less than half a guinea."—Real Estate Record and Guide.

"Say, young man, I just broke my suspenders," said Policeman Kelley of the Seventh Precinct, to the clerk in the dry goods store at 37 Division street, one

Sunday recently. "Will you give me a new pair? It's very uncomfortable going round this way." When the package had been wrapped up, he arrested the clerk for violating a Sunday law. The next prisoner before the justice was Joseph Kellhart, a shoe dealer of 96 East Broadway. Policemen Conway hastily entered his place and said: "Give me a bottle of shoe blacking. I want it for my wife. She's in a hurry to go to church." Kellhart gave him the article in a hurry and was arrested. The recorder condemned these arrests because: "It does not add to the dignity of the police force of this city for patrolmen to be permitted to enter small shops on Sunday and make purchases to entrap the clerks into violating the Sunday laws."—Twentieth Century.

Cincinnati, O.

As announced, the Psychic Research Society held the usual Sunday afternoon meeting, and despite the pleasant weather, on which occasion people usually fly to the hill-tops, the attendance was large. Mrs. Sagmaster and Mr. Corbin, both newly developed mediums, occupied the rostrum.

Mr. Corbin was controlled, and his guides selected for their subject, "What has Spiritualism to offer?" In handling this question he touched upon the social, political and spiritual conditions and beautifully explained in what manner Spiritualism had benefited mankind through its teachings. He was followed by Mrs. Sagmaster who, owing to physical conditions, was unable to be controlled by her guides; but being a good clairvoyant, she very beautifully described the presence of two spirits, the one that of her own father who passed out when she was but a year old. This spirit was as she explained it, endeavoring to aid her in her work. Her description was very fine and affecting. The other spirit described was that of a child, which she stated appeared to be floating close around her which she also recognized as Little Joe.

Among the visitors, were the well-known Dr. J. Haynes and F. Laishbrooke of Dayton, O., both ordained ministers, who have preached themselves into Spiritualism. They were called upon by the President, and each of these distinguished gentlemen entertained the audience with their experience and knowledge of the truth that had come to them so clearly and convincingly as to cause them to abandon their calling as ministers of the Gospel.

The meeting as a whole, was a loving feast of good words of encouragement and appealing to all to exert themselves in the cause for the benefit of the many. On next Sunday, the Fact and Experience meeting will be continued, and it is hoped that Mrs. Sagmaster's health will be such that her spirit friends can control and speak through her. The usual ladies' meeting will take place on Thursday afternoon at No. 4 West Ninth Street at half past one o'clock and the regular conference meeting will be held at the same place at eight o'clock p. m. The subject for discussion "Is Life Worth Living" will be listened to with interest.

A man who has practiced medicine for forty years, ought to know salt from sugar; read what he says:

TOLEDO, O., January 10, 1887.
Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 30 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Cathartic Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORTSCH, M. D.
Office 315 Summit street.
We will give \$100 for any case of Catarrh that cannot be cured with Hall's Cathartic cure. Taken internally. F. J. CHENEY & CO., Props. Toledo, O. Sold by druggists, 75 cents.

WANTED
Names of persons to whom to send a simple copy of the best and brightest family spiritualistic paper. Send them to THE BETTER WAY.

Hark! A Voice From Iowa.
Dr. J. C. Butdorf, Dear Sir:—I am happy to say that I am perfectly well again, and I thank God that I was advised by a kind friend to write to you, and if I had not done so I would have been in my grave long ago. At the time I put myself under your treatment I was not expected to live twenty-four hours. I had fallen from a horse, healthy woman of 152 pounds to a mere skeleton of 78 pounds. But after using your Wonderful Powders three months, I am happy to say that today I weigh 150 pounds. I was given up by five doctors of August, Dallas Centre and Des Moines, Iowa. They said they could not do anything more for me, and that I could not live twenty-four hours. Everyone says it is a wonderful cure. If anyone doubts the truth of this let them write to me. In conclusion I say from my heart, God bless and prosper you, and may you still continue snatching people from the grave. Yours in gratitude,
MRS. JOHN JEFFERSON.

Angus, Ia., Feb. 25, '90.
See ad. in another column.

Cent a Mile to Detroit.
Via C. H. & D. to the Grand Army Encampment, August 3, 1891.

The G. A. R. favorite route, the Cincinnati, Hamilton & Dayton Railroad, announces a rate of \$5.30 for the round trip between Cincinnati and Detroit on August 3d, on account of the G. A. R. Encampment. On August 1st and 2d, the round trip rate will be \$7.25. Tickets will be good returning till August 10th, with a provision for extension till September 30th, by depositing tickets with the joint agent at Detroit. Special excursions will be run in all directions from Detroit to interesting points at greatly reduced rates. All C. H. & D. trains will run solid from Cincinnati to Detroit with through coaches, sleepers and chair cars. Ask for your tickets via C. H. & D. For rates, tickets, etc., address W. G. H. & D. Agent or R. O. McCormick, General Passenger and Ticket Agent, Cincinnati, O.

JULY 28, 1891

Correspondence.

Clinton Camp Meeting.
Everything looking decidedly promising for the season of 1891. The grounds at Pleasant Park were never lovelier than now. Many tents and rooms are already erected, and a goodly number of campers are already on the ground enjoying the beautiful surroundings before the opening of the regular season. August 2d. You will miss a grand meeting if you fail to attend the annual camp meeting of M. V. S. A. everybody welcome.

Delphos Camp Meeting.
The Delphos Kansas camp commences August 28th and closes on the 29th. Good talent has been secured—some of the best speakers now before the public. Delphos is located in a beautiful valley in central Kansas, easily reached by rail from Kansas City, Mo., and any one wishing a rest and relaxation from business should attend this camp. Visitors will be well provided for. For full information in regard to meeting, etc. Address Corresponding Secretary, J. N. Richardson, Delphos, Kans.

Asheley Camp Meeting.
The Asheley Ohio camp meeting will open Sunday, August 31st and close September 10th. Mrs. Anna Sheehan, D. M. King and Mary C. Leman will occupy the rostrum the first week. Mrs. A. B. French, Mrs. Lyman and D. M. King the second week.

Several good mediums, representing the various phases of the phenomena, have been engaged. Mrs. Anna Ely, Dahlonega, G. independent slate writer, will be present during the entire session. Tents will be furnished to all who want them at reasonable rates, but tenters must bring their own pillows and comforters. The society will also furnish coats. Bring empty straw ticks and they will be filled free on the grounds. For tents write to D. M. King, Mantua Station, O. For circulars and programs address T. M. Morehouse, Secretary, Mantua, Ohio.

Columbus, O.
Spiritualistic circles have again been enlivened in our city through the grand mediumship of Mrs. Sadie Seery.

Her circles on this visit to our city have, as have all other circles, been crowded to overflowing and many have been turned away from her doors.

Many of our citizens have received beautiful communications through her trumpet from their loved ones.

A well-known missionary spirit came to several of her circles, and entertained us with beautiful songs and lectures.

Many received wonderful tests and proof of the return of our spirit friends.

Those who have not seen Mrs. Seery are missing one of the grandest truths of the return of our spirit friends.

Jennie B. Hagan, entertained our society with a number of her inspirational lectures about the 28th of May, which were indeed wonderful considering that the subjects were handed in by the people in the audience.

Owing to the hot weather the attendance at her lectures were very small, but we hope in the future that our friends will attend in larger numbers at our next lecture.

E. L. BEARD, Sec'y

Dayton, O.
THE BETTER WAY has deservedly become such a welcome visitor here that we desire to join in the hearty congratulations in its success, and express the hope that its reduction in price will be more than double its circulation.

It may be but repetition to say that the spread of Spiritualism in Dayton is simply phenomenal. For over twenty years this truth has been known to your correspondent, during which time I have seen the dark pal of prejudice hanging over its portals, keeping its importances within the veil. The clouds have now been lifted, and while organization has not been made of much effect, yet it is becoming an impetus worthy of all commendation. The fact of the life beyond is now becoming known here to thousands, a result, as we regard, largely due to the labors and unremitting work of Mrs. Sadie Seery, one of Clanton's contributions to our fold, for which we are especially thankful. The demands upon her time and attention are more than she is able reasonably to comply with, so persistent are the inquiries now to learn this truth through what may seem to many, "the foolishness of Spiritualism," rather than of preaching. Her results at times reaches the marvelous, and many others who have been encouraged through her efforts, are meeting with most favorable results, but do not wish yet to be known as mediums by the public.

This week Mrs. Seery will be in Columbus, and in a short time will go to Anderson, Ind., and Cassadaga camp grounds to extend her ministrations through her mediumship to a larger circle of earnest inquirers after this truth. May success attend her efforts.

VETERAN.

Brooklyn, N. Y.
This a. m. I received a copy of your paper and in looking it over I find a letter from some friend in B. who states that I have closed my friends in Brooklyn which is a mistake. On account of my usual success, and at the earnest solicitation of many people who attend my sessions, I decided to continue at my hall during the month of July in spite of the hot weather. The hall is crowded nightly with, I can safely state, a representative Brooklyn audience, who manifest a wonderful interest in my work. Last night it was simply stifling, and yet standing room has been at a premium. The Rev. Mr. McCarty has kindly spoken at the meeting, also Hon. Abraham H. Daily and have given pleasure and profit to all who could get into the hall. I hold four evening meetings a week, and give sittings every day also, and I can assure you I hardly have a spare moment for myself. Your paper in its general make-up and the high standard of excellence you are striving to reach, as no doubt it surely pleases thousands. May it have long life and a prosperous journey on the tempestuous sea of Spiritualism, and also that you have many good and reliable mediums in your city, for which I am very glad and permit to wish all of my brother and sister mediums God-speed in their good work. From all parts of the United States, England and Australia I receive calls for my services, but am sorry to say that I cannot meet all engagements, because I am engaged for two years. I shall go to Lake Pleasant for the summer, where I hope to meet all my former friends. With best wishes,

JOHN SLATER.

Lake Minnetonka Campmeeting.
Our camp meeting is progressing, perhaps, as well as could be expected. There are, perhaps, five hundred people in all at the hotel and on the grounds. They are not half of them Spiritualists, yet many of them are deeply interested and we are having interesting meetings.

Mr. Davis, of Chicago, arrived Saturday and entertained the audience with two very interesting and highly spiritual discourses. She

is more like Cora Richmond in the matter and style of delivery of her discourses, than like anyone else. Her singing is an immense help to the meeting.

Dr. Street presides with perfect impartiality, and always meets the audience with a smile, he has none but pleasant words for anyone. The mediums are all kept busy. I never saw people more hungry for manifestations. Inquiries are made every hour for Mr. Willis and Mr. Foster. Mr. Willis was here a few hours but departed as suddenly as he came.

We have had two medium meetings at which a few tests were given. Mrs. De Wolf's slate writing tests have made good impressions on the audiences. Mr. Briggs' seances are well attended. Mrs. Aspinwall is too busy with the cares of this immense hotel to attend much to spiritual matters. She held one materializing seance which I heard highly spoken of. Next Saturday the Northwestern Spiritualist Association elects its officers for the ensuing year. I believe there is talk of putting Dr. Aron in the field as a missionary. The genial doctor is on the grounds and has been heard from in conference meetings and is to deliver a lecture or two.

Mantua Station Camp Meeting.
The National Spiritual and Religious Camp Association will hold their first season of the season at Mantua Station, Portage county, O., opening July 15th and closing August 10, 1891. These beautiful and convenient grounds have been recently purchased by the association especially for camp meeting purposes, and are only one-half mile from the depot of the Mahoning branch of the Erie Railroad, thirty miles southeast of Cleveland, O., and forty miles northwest of Youngstown, O. The Board of Managers think no more desirable site could have been selected, being a soil of gravel and sand, high, dry and rolling, and located on the summit between Lake Erie and the Ohio River, well supplied with pure spring water and large, wide-spreading maples for shade.

Let everyone who desires health restored, ambition strengthened, hope revived, old friendships renewed, and life made worth the living, just come to this camp. Low excursion railroad rates are being secured. The tenting and boarding facilities will be conducted by competent committees and all first-class. Carriages from the depot to and from the grounds, or any part of the town, day or evening at special rates. Ample accommodations provided for all, either on the grounds or in town at very reasonable rates. Rooms and tents for rent at prices as follows: Room on first floor at Camp Hotel size \$2.13, at three dollars per week; second floor, \$1.00, two dollars per week. These rooms are furnished two single or one double cot.

Table board per week: \$4; single meal 25c.

Among the speakers and participants are: Hon. A. B. French, E. P. Brainard, D. M. King, Frank G. Wilson, Mrs. Bertha B. Wilson, P. Plum, Mrs. Annie Robinson, George W. Oles, the great American violinist, Mrs. Anna W. Oles, Mrs. Mary C. Lyman, Miss Clair Tuttle, C. Bird Gould, Lyman C. Howe, Lou W. Gleason and others.

Mediums engaged or expected: Mrs. Anna L. Robinson, platform test and private sittings; Horatio J. Pittsford, Vt., materialization; Mrs. Mary C. Lyman, platform test and clairvoyant; H. E. Chase, independent slate writer and spirit photographer; Cleveland, O.; Fred Morse, East Claridon, O., musical and spirit lights; the Shermans, father and son, Green Valley, O., physical manifestations; Harlow Davis, platform tests; Mrs. W. A. Hawley, Westernfield, N. Y., clairvoyant test and business; Mrs. Ulrich, Nashville, Tenn., private test and business, formerly the noted materializing medium, of Moravia, N. Y.; Mrs. Effie Moss, New York City; materialization and tests; Mrs. Annie M. Ivey, Dahlonega, Ga., independent slate writer and tests.

The following are the officers: Lewis King, President; Mantua Station; M. B. Danforth, Vice-president; Darrowsville; Frank G. Wilson, Secretary; Mantua Station; Leroy E. Bosley, Treasurer, Mesopotamia, O.

The Ladies' Aid is an organization under the above title has been completed with fourteen members as an auxiliary of the N. S. & R. C. A. The object and purpose of this meeting is to assist in the camp work. We are pledged to raise means to improve and beautify the grounds and to aid in every way possible. We have charge of the dining hall the coming session of the camp and desire the patronage of all. We will endeavor to make all comfortable.

The following are the officers: Miss Lillie Lane, Braceville, Ohio, President; Mrs. Jane Benedict, Vice-president; Mrs. Bertha Wilson, Secretary; Mrs. Ella Vaughn, Treasurer, all of Mantua Station.

For full particulars in reference to this camp, which is destined to act an important part in the great reformatory movement now going on, address Frank G. Wilson, Secretary, Mantua Station, O.

Missionary Work in Indiana.
It is, perhaps, not exactly correct to allude to even such employment as wife and self seems to express it better than "pioneer work," "agent's labors," "state lecturer's efforts," etc.

Our employment since June 1st has been under the State Association of Spiritualists, to canvass the State by holding meetings to advertise the camp meeting. The appointment of State lecturers has been tried by other State associations, and very like with much good result; yet, such work continues to be experimental. The outcome of our efforts was a subject for curiosity upon our own part as well as of the association. There is too much to enter into computation, that we can scarcely report its complete results. We have been active almost daily. The held occupied was not fertile with organized help, and to the contrary mostly unprepared to offer inducements. The results are, however, that we more than paid expenses. Our meetings were well attended in most instances—in some small places numbering more than the town inhabitants.

Curiosity draws—and localities where Spiritualism has not found advocates, contain many people curious to "hear the spirits." There are other places where one or two persons have lived isolated from spiritual fellowship, to whom the visit of a platform advocate is a ray of sunshine to brighten their struggles against the darkness of prejudice. Other localities have little struggling societies unable to employ any of the "regulars" or "veterans" of the platform. To them a visit is a great help. The better equipped societies do not need this missionary helper, but they would find him an attractive adjunct to their welfare. Viewing such work after the completion of this engagement in Indiana, I can truly say it promises greater results than any other mode of propaganda we are employing. There are many localities in need of some co-operative help in order to get a start toward self-dependence. After awhile they will repay by their help. It is doubtless true in other States, as it is in Indiana, that some localities have never been the scene of a Spiritualist meeting of any kind, nor holds a known Spiritualist. Should not there be State associations to send these missionaries?

In all probability Indiana will be a field of such labor. We have been sent mostly to take "collections" only, or for small compensation; yet our work has more than paid the expense. True, we were subject to daily meetings, instead of only Sunday work, as in the local em-

ployment. The labor is great, but the results achieved compensates without questioning amount given for salary. The earnest laborer will find enjoyment in freely giving of her gifts.

It would not be well to give incessant labor such as we have given for six weeks, but the association could doubtless find many who would each give yearly their brief time of service. By some such means we can develop State organizations of strength and usefulness. Indiana Spiritualists are getting "into line," and their swelling columns will be heard from in the contests of reason and fact against superstition and ignorance.

After leaving Indianapolis we held our final meetings in Mantua and Mt. Summit, where we were greeted by large audiences. At Mantua Dr. W. E. Barnes entertained us and provided for the meetings. He almost stands alone there as the supporter of Spiritualism, and he was rejoiced to see all the people willing to listen and investigate. He will no longer be alone.

At Mt. Summit Bro. P. P. Ruffer stands faithful and is gradually clearing the way, pioneer like, for a future spiritual society to occupy the local church. There is no telling what one person can do. Each and all should put forth some effort. There are people who are afraid to espouse the truths of Spiritualism, lest they may lose in business. Hypocrisy causes loss of respect—a truthful exposé of what you endorse always wins friends. The "tender-footed" will soon get callous to the touch of pebbles in the way, and when we next write for opportunity to labor, without a price, will gladly offer as many brave souls have done, viz.: "Come and we will do our best for you." The heartiness of a "call" is not always represented by money; it is the spiritual that makes one welcome and causes usefulness, bringing the grant for proper exercise of medial gifts which forecasts the place to visit.

We shall now have twenty-five days of labor at the Indiana Camp, and we are assured that there will be the heartiness of spiritual brotherhood, which shall strengthen and cheer instead of debilitating and disheartening the worker. Let us each and all endeavor to be just and true to each other. Each and all have their sphere of usefulness. We should strive never to mar, but to always help.

Fraternally, G. W. KATES.

Lookout Mountain Camp Meeting of Spiritualists.

A very successful week has just closed on old Lookout Mountain. To be sure old familiar faces are missing. Some have passed to the higher life, while others are called to distant parts of the country by business, but new faces are constantly putting in an appearance, and the good goes forward as in former years.

The neat cottage erected by Bro. A. C. Ladd has been purchased by the association, and is now used as an office and headquarters. The hotel is leased to Wm. H. Russell, and is managed so that it gives general satisfaction. The expenses for this year's meeting are far below that of former years, and it is hoped that the time is not far distant when the association will be entirely free from debt. A library has been established at the headquarters, and donations of books and papers solicited. They may be addressed Spiritualist Library, care of Mr. Jerry Robinson, Lookout Mountain, Tenn.

The officers of the Camp Meeting Association are all working together harmoniously for the good of the cause. Certain reports have come to us from various parts of the country that this association does not pay its speakers, mediums, etc., and that they are poorly entertained. Allow me here to correct this statement. All speakers, mediums and others have been paid as per agreement, as the books of the association and receipts from the same on file in the office will show, and as far as entertaining speakers is concerned, we have never visited a camp ground where they are entertained better than they are here, and certainly they always receive a most cordial reception from the Southern people. We have refrained for a long time from writing the above, but feel that silence on our part longer would not be just to this association. The officers are all laboring without remuneration for services rendered, and meet with the hearty co-operation of all in attendance at the meetings.

On Monday, July 25th, there was a conference meeting at 7:30 p. m. Invocation by George A. Fuller. Remarks of a highly interesting character were offered by A. C. Ladd, Mrs. Helen Stuart-Richings, Geo. P. Colby and Miss Jennie Ryan, interspersed with singing by Mr. Colby and Miss Claudia Broyles.

Saturday, July 26th, conference at 10:30 a. m., participated in by the mediums and speakers on the grounds. At 7:30 p. m. Mr. Geo. P. Colby occupied the platform. He was controlled by Seneca, and gave one of his characteristic seances, which proved a spiritual feast to all present.

Wednesday, Invocation by Mr. Colby. Dr. W. S. Eldridge followed with remarks concerning his experiences while in California. Afterwards he gave several psychometric readings, all of which were pronounced correct.

At 7:30 p. m. Dr. Fuller read Gerold Massey's poem, "This World is full of Beauty." Mr. Colby pronounced the invocation, and the lecture was given by Mr. A. C. Ladd. He chose for his subject "Truth," and discoursed for nearly an hour in a pleasing and interesting manner. In the evening Mr. Colby, under control of Seneca, gave tests.

Friday children's meeting at 10:30. In the evening a literary entertainment was given in the pavilion by Mrs. Helen Stuart-Richings, the Scottish American elocutionist. The program was superb.

Saturday morning was the usual conference. In the evening a mediums' meeting, participated in by Mrs. Cliney, Dr. Fuller, Mrs. Ryan, Mr. Weigh, Mrs. Richings, Mrs. Judge Ivey, Mrs. Ulrich and Dr. Eldridge.

Sunday was a most perfect day—a day that invites inspiration. Crowds of people were continually coming and going. A large audience convened at 10:30 in the pavilion. The invocation was most feelingly pronounced by Dr. Watson. He was followed by George J. Colby, who answered many questions presented by the audience in a most satisfactory manner. It was a most wonderful demonstration of spiritual power. Although the services were very lengthy the audience remained to the end, almost spell-bound by the wonderful eloquence and ability of the inspired speaker.

At 3 p. m. a very large audience assembled. The address was given by George A. Fuller, M. D., of Worcester, Mass. The first part of the lecture was a comparison of modern theology and Spiritualism, and the last showed the identity of primitive Christianity and Spiritualism. Father Watson was so deeply impressed with the lecture that he stated that during the forty years he had been listening to spiritual lectures he had never heard one before that he could so fully endorse, and also that he would be willing to contribute towards the expense of its publication if it could be obtained. Mrs. Helen Stuart-Richings followed with psychometric readings, which gave great satisfaction. She also read Lizzie Doten's poem, "Peter McGuire or Nature and Grace," in her inimitable manner, which gave intense delight to all. In the evening Mrs. Helen Stuart-Richings occupied the platform. She spoke upon subjects presented by the audience. She is a most eloquent speaker, and several times received the applause of all.

During the past week a cloud gathered over our camp, but was soon dissipated. Father Watson, who is in rather feeble health, on account of his advanced years, fell on the rocks in the rear of Lookout Mountain Inn, and was found in an insensible condition. Word was sent to our camp at once.

Mr. A. C. Ladd, Dr. Eldridge and Dr. Benson immediately were detailed to take him in charge. He had been taken into the inn, and a slight scalp wound had been dressed by a surgeon present. In a few hours he was able to return to the Natural Bridge hotel, and now is apparently as well as he has been in two years. We are all rejoiced at his speedy recovery.

Our mediums are all doing fine work. I will try and find time in my next report to speak of them more particularly.

The prospects are now excellent for a good meeting from now on.

GEORGE A. FULLER, M. D., Sec'y.

Lily Dale, N. Y.

A UNIQUE MARRIAGE—On Monday, July 13th, at Cassadaga Camp, Mr. Bradford D. Jackson, of Grand Rapids, Mich., and Miss Jennie B. Hagan, inspirational speaker, of North Framingham, Mass., were united in wedlock by Mrs. R. S. Little, assisted by Mr. A. Gaston, President of the Cassadaga Lake Free Association, also the Mayor of the city of Meadville. It was an occasion of intense and impressive interest, for, inasmuch as Miss Hagan has been identified with the camp and has been one of the most zealous workers therein. For several years we have come to look upon her as the child of our adoption.

She came to the camp on Saturday, July 11th, intending to give her last discourse as the maiden Jennie B. Hagan on Sunday. She being an only child and most devoted and loving one, the tie of affection between her and her most excellent mother has been very close. The latter feeling so sensitive at the thought of releasing her claims upon her, and giving her to another, though in every way worthy of her, did not wish to be present at her marriage. Hence the ceremony was to have been quietly performed in Buffalo, and the united pair proceed from thence to Miss Hagan's home in Massachusetts. But, we of Cassadaga Camp, felt that we had a spiritual relationship to Jennie, which was at least next to that of her mother, and that we had a right to make a wedding for her and give her a loving "send-off" from her spiritual home, to the world's work to which her life has been and must still be devoted. So we persuaded her to change her plans and be married at home. But there was only one day in which to make plans and perfect them.

On Sunday morning Mrs. R. S. Little gave her usual discourse. Miss Hagan, Mrs. Carrie Watson, of Jamestown, Miss Mary Lyman, of Fulton, N. Y., and Chairman Barrett were also upon the rostrum.

In the afternoon Miss Hagan spoke upon subjects submitted by the audience. At the close she and Mrs. Little rendered a dual inspirational poem upon the subjects "The rose without a thorn" and "Is marriage a success?" both of which were given by the audience, and hence, impromptu. It was ingenious and beautifully poetic.

On Monday every hand and heart seemed inspired and at once in the work of love-children, and adults, many of them gray-haired with age, were hurrying about the grounds with ropes, ladders, vases, etc. Water lilies were gathered in abundance from the lakes and the fields; woods and lawns yielded up their treasures of flowers, ferns and foliage, and the birds seem to sing with a merrier song, as though to contribute what they could to the beauty and good cheer of the occasion. Before noon the rostrum and the surroundings was a bower of verdure, blossoms and fragrance. Over the chairs to be occupied by the bride and groom was a bell composed of white flowers, lined with green leaves and ferns—a table made of fresh clover blossoms, with two white lilies placed in the center, as emblems of the two pure lives about to be united, stood in the front of the rostrum, and many other ingenious and pretty devices were over head and in every nook and corner, and long before the hour appointed for the ceremony, the auditorium was filled with beaming, expectant faces.

Miss Porter, of Corry, Pa., presided at the piano, and as she struck the wedding march, the wedding party proceeded from the cottage of Mrs. Little down Cottage avenue to the auditorium. At the head was Mrs. Gaston (the wife of A. Gaston, the president). Next came Mr. Little and the groom, Mr. Bradford D. Jackson, whose bearing was that of a noble and manly man, and two little brides maids, Jessie Dalt and Maude Calhoun, arrayed in white and carrying bouquets of flowers, Mr. A. Gaston with the bride-elect upon his arm brought up the rear.

Mrs. Gaston and Mrs. Little came first upon the platform. The latter, with face all aglow with the inspiration of the hour, stepped forward spoke upon the subject of "Marriage," as viewed in the light of our spiritual philosophy, and then united them according to the spirit unitive rites. After the ceremony congratulations were extended to Mr. and Mrs. Jackson, and the entire company proceeded to the hotel where a sumptuous repast was served in the most approved manner. Mr. and Mrs. Gaston occupied the seat of honor, at the head of the table, with the bride and groom on the left, Mr. and Mrs. Skidmore on the right, Mr. and Mrs. Little, Mrs. Judge Lott, Mrs. Rathburn and other notable workers in the cause of truth following. The bride's cake was a magnificent pyramid of snowy whiteness—"a thing of beauty" and if not "a joy forever" was at least a present delight to the eye and palate.

All the appointments of the table were in keeping with the occasion, and over 200 guests were seated thereat.

After supper, quiet being restored, two additional tributes were given to the bride and groom in the form of an inspirational poem by Mrs. Hannah T. Stern, claiming "Bobbie Burns" to be the author. It was very amusing. Mrs. Harriet P. Rathburn also gave a very fine original poem and a lovely bunch of roses tied with a blue ribbon—emblems of love.

After supper most of the party accompanied the newly married pair to the depot, where they took the train for Mrs. Jackson's home, North Framingham, Mass. As they boarded the train for Mrs. Jackson's home a perfect volley of rice and old shoes were discharged upon them as playful reminders of the heartfelt wishes of the friends left behind, for "good luck" and happiness to attend them through all their days. Thus ended one of the most impressive occasions that has ever been witnessed.

Mrs. Sarah Butts, of Buffalo, N. Y., accompanied by Miss Belue, of Rochester, are at their cottage on Cleveland Ave.

Mr. B. E. Litchfield and wife, of Ellington, have just arrived, and are at their cottage.

Mr. Powell, of Willsborough, O., has rented Mrs. Clifford's cottage on the Terrace, and is now ready to give first-class entertainment in the line of meals and lunches, etc. Mrs. Dedrich and Mrs. Hart also have fine restaurants on Cleveland Ave.

The meat market, ice house, groceries and hardware stores are all in running order.

We are told that there are at present some fifty guests at the Grand, and that a large number of rooms are engaged in advance. CLEANER.

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CLINTON

CAMP MEETING,

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 2d and closing Sunday, August 30, 1891.

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MEDIUMS:
Full Form Materialization—Mrs. Effie Moss, A. Willis, Mrs. Beulah Aspinwall, Slate Writing—Mrs. S. F. DeWolf, Mrs. O. A. Hodge, etc.

Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severance.

Clairvoyants—Mrs. A. H. Salt, Mrs. Mary Thacker, Dr. G. W. Adams, Dr. Truman Hubcock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season.

Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily.

All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address L. P. Wheeler, Sup't., Box 273, Moline, Ill., or Wm. C. Hodge, Secretary, No. 7 Centre avenue, Chicago, Ill., until July 20th; after that date to Mt. Pleasant, Park, Iowa. 88

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A. WILLIS,

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Written for The Better Way.
TIMELY TOPICS.
L. BUCKSHORN.

Colonel Francis Parker in a lecture at Chautauque Assembly recently defined the difference between artist and artisan. He said that each man's work made him. Blessed was the man who loved work and threw his brains into it; but far more blessed was he that loved the work that was best conducive to his own growth, as that was the work that helped humanity. Two classes of workers are in the world. The first are those who do not produce the concepts formed in their mind—they originate and are artists. The second are those who imitate—their reproduction is a skillful observation and are artisans. Both adapt themselves to conditions, but it is the artist only who rises above his position, while the artisan is at the mercy of mediocrity. He advised all to be artists rather than artisans. If this counsel of our friend from Chicago is so excellent in matters of mechanics and intellect, why not in religion. Why not recognize the law of individuality of thought and work in all of life when equally necessary and applicable. Yet would it not have created a decided dissonance if the good Colonel had carried his idea to a logical, legitimate conclusion, when addressing the vast audience in the Hall of Philosophy?

"Come up on Truth's hill top, and see
How haggard the creeds you are vaulting,
When viewed from the mountains above.
How all that the sad earth earth is wanting
Is the sweet selfless lesson of love."

The Seventh Annual Report of the Department of Inspection of Workshops and Factories of Ohio for the past year, is a valuable record of a noble work by chief-inspector McDonald and his corps. This includes the inspection of public buildings, schools, workshops and factories; the adoption of sanitary measures, proper ventilation; good drinking water; the payment of wages on appointed day; providing methods of safety on dangerous machines; the prevention of employing children under age; the conditions surrounding the employment of women. The report on the latter forms a sad commentary on things that ought not to be, yet inclusive of the promise that by an investigation and an honest intelligent demand for an improvement, it will end in abolishing many things injurious to health and morality. The inspector appeals to the people for the enactment of a law that shall compel factory and workshop employers of women to provide clean and comfortable toilet and dressing rooms. Although a great good has been accomplished in the reforms exacted in this line, it is absolutely impossible to enforce proper remedies without legal authority, as cases are frequent where the employer refuses to rectify defects. In many places one wash and dressing room is made to suffice for persons of both sexes; or apartments for women's toilet are in dark and dirty cellars, while these apartments on the same floor as the workroom are set apart for men—because there is in this method less loss of the more valuable time of the male employee, a narrow and selfish reason, says the inspector, to say the least. For such conditions (with their injurious consequences to health and morality) to exist in this age of advanced civilization, with its humanitarian and moral tendency, is an outrage, demanding immediate abolition. He therefore prays for active assistance in the reformatory measures which will be introduced in the coming assembly. Please, then, gentlemen, let this have your earnest attention and action.

The superiority of the scientific government of European cities has been demonstrated again and again. There is much in the statement that they in their purity of municipal government, cleanliness of streets and excellent sanitary measures, are more democratically and better governed than our American cities. Mr. Albert Shaw's article on the city government of Paris, in *July Century*, shows some good measures there in successful operation, which might be beneficially adopted and applied by us. The orderly, exact and thorough methods which there constitute the process of government, put to shame the bungling and dishonest jockeying of tinkering tricksters in our municipal affairs. In Cincinnati, with few exceptions elsewhere, rival electric light companies, contending for the right of way, have been guilty of disgraceful acts. The promise to place the torn-up streets into their prior condition has been shamefully violated. In Paris, in 1870, a charter was granted to a company to light the streets for forty years. By arrangements this company furnishes gas of highest quality at fixed rate, paying the city \$10,000 a year for the right to pipe the streets and a tax on gas for private use. Of the net earnings, after the payment of a certain percentage to the stockholders, one-half is paid into the city treasury. This, for the last twenty years, has netted the city \$400,000, securing not alone this revenue but also the best-lighted city in the world. When it was thought necessary, later, to introduce electric light, the city was divided into seven sections, each of which was given to responsible companies under exacting, prescribed conditions. The result is that all wires are in conduits or sewers—an absence of all danger and a freedom from annoyances of duty and improperly repaired streets. To quote Mr. Shaw: "All these minor

questions of practical municipal engineering that we in our cities are attacking in a fumbling, rule way, heedless even of the experiences of our nearest neighbors, while densely and contentedly ignorant of the experience of foreign cities, have been thoroughly solved in Europe. Instead of leading the van, we are from ten to fifteen years behind Europe in all these matters. Even in our own field of electrical methods, as a prominent American electrician assured me in Paris, last December, we are now five years behind the Continent."

The London County Council, a popularly elected body, has been doing excellent work in its way to make London's unclean quarters more healthy. The report of Sir John Lubbock, the chairman of the Council, shows that "during the two years of its existence it has spent eight millions of dollars in the destruction of the plague-saturated rookeries and the construction of sanitary tenements; it has erected good bathing houses for apprentices; secured places of play for cricket and football clubs; furnished swings, seats, gymnasia and refreshments in public parks; maintained a line of free ferry steamers, cheapening coal a shilling a ton to a million East Enders; compelled the erection of fire-escapes in crowded districts. All this good work has been accomplished without an increase of taxes; chiefly through means of greater care and economy than the old aristocratic Metropolitan Board of Works exercised. It is the intention of the Council, if possible, to purchase the plants of the gas and water companies and to furnish a maximum quality at a minimum price. This, however, will probably demand an increased taxation for public improvement—which is levied upon tenants. The *Speaker*, the Liberal paper, in pointing out that the public income of London is but one-fourth of what landlords receive for rent, suggests that a municipal duty be placed on inheritances of real estate to provide the needed funds.

Lovers of true pure verse will appreciate the following lines from the pen of Mrs. E. L. Watson, in the *Religio-Philosophical Journal*. "Be Still, My Heart" surpasses in some respects William Cullen Bryant's well-known "There is Power that Pities Man"—a song of solace, the justice of compensation, of duty, the message of the Eternal Right:

Be still, my heart; thy prayer denied
Mayhap some greater good doth mean,
Fulfillment of a sweeter dream
Born on some near incoming tide.

Be still, my heart; in retrospect
Re-read the pages of thy past,
Behold how sorrows dwelt and vast
Were glooms where latent glories slept.

Be still, my heart; and then perchance
Thy inner ear may catch a strain
Of higher music, born of pain,
From soul's up-caught in holy trance.

Be still, my love; in love with Love
Thou sought for someone needing thine,
Never doubting that the gift divine
Would meet with blessings from above.

But though mankind a-hungred seems,
The proffered bread untasted waits
Without the world-heart's closed gates,
While my full heart hugs empty dreams.

Be still, my heart; be still and trust,
No wise prayer ever was denied;
No evil can the good betide,
God rules, and what he wills is just.

A very interesting interpretation of the law that prohibits the importation of contract labor has been given by the inspector Lee in New York. Complaint had been made to him that Mr. Whitelaw Reid, minister to France and editor of the New York Tribune, was employing contract labor in the erection of a house in White Plains, N. Y. The investigation proved this statement true, but exonerated Mr. Reid. Architect Edward Raht, who had charge of the erection, had contracted with a manufacturer of mosaics in Germany for the delivery of some corridor work. When these arrived they were found to be too large, but no workmen sufficiently skilled in work of this nature could be found here to cut them down. The German manufacturer thereupon dispatched two of his most skilled workmen to the United States, provided them with return tickets and bore their expenses. Inspector Lee, in his decision, held that there had been no violation of the contract law, because to be this it would be necessary to show that a resident of the United States had contracted with the foreign laborers;—the laborers in this case having been contracted for by a foreigner to work here, and this, according to the decision of U. S. circuit court Judge Bond (rendered at Norfolk, Va.) is not forbidden. This decision, then, permits a foreigner to import contract labor to execute that which for a resident would be a violation of the law. All then that will be necessary to avoid complications will be to deposit contracts for foreign laborers with a foreign bureau, as he does not come under the scope of this law's aim—namely, to prevent the importation of contract labor.

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

A boy who had been hearing his father tell war stories wanted to know why no one would help him put down the "War for Southern Independence."

Written for The Better Way.
REPRESENTATION OF SPIRITUALISM AT THE COLUMBIAN EXPOSITION.
BY HUDSON TUTTLE.

The importance of Spiritualism being adequately represented at the World's Fair at Chicago need not be discussed with its recipients. A representation that would show to all the world what it has accomplished and what it promises, a presentation of its highest and best would do away with the unjust prejudice and place the movement in the front ranks as a factor in religious movement and education of the age.

Many Spiritualists have recognized this supreme opportunity, and have come forward with suggestions. The *Banner of Light* voiced the thoughts of its constituents, and not only moved for representation, but mentioned the name of the writer as one to act as representative. I was deeply appreciative of the confidence thus expressed, and, when other papers as THE BETTER WAY, *Carrier Dove*, *Harbinger of Light*, etc., when other papers seconded the measure, I began to question myself as to the means at hand and my ability to execute the high trust. In the present condition of the spiritual movement the individual who assumes the office of representative takes a tremendous responsibility, for instead of the solid support of an organized body he must rely on individuals, and all the diversity of their opinions must come directly to him. The great difficulty is to decide on the form and manner of the exhibit and secure the means to carry it forward. All will agree that unless the showing is all it should be it would not be desirable. A half way showing would be more damaging than useful; it should be made commensurate with the grand philosophy it represents.

Of the many plans there is agreement in a few essentials. Among these may be mentioned, having rooms for the reception of Spiritualists where they may become acquainted, a collection of all the books, etc., published on Spiritualism, files of periodicals, and all journals at present published, works of spirit art and other details which will be suggested as the work proceeds.

The nomination to the position came unsolicited and unexpected, and there are many who are in every way more capable of carrying the enterprise to successful completion. I have remained silent in the hope that some one would arise to take the lead, not because I had not interest in the cause. Numerous letters from friends urging me to express my views on the subject is my apology for writing this communication.

Some one must take the initiative step and outline the work. The time will be too brief unless there is at once concerted action. The opportunity for expression is favorable at the numerous camp meetings now to be held.

If Spiritualists desire representation at the Columbian Exposition they cannot gain their desire by wishing. A fund much larger than they have ever subscribed to must be raised before any action can be taken.

Without the least desire to lead or in any way control the enterprise, preferring rather to be among the assistants, I suggest that those who desire the furtherance of the movement communicate with Messrs. Colby & Rich, proprietors of the *Banner of Light*, stating how much they will subscribe, how they think the representation should be made, and whom they prefer as representative. This will be truly a democratic way of determining the last two points, and if backed with the means will assure success.

SPIRITUAL SIGNIFICANCE OF FLAGS.
W. J. COLVILLE.

Question. What are the correspondencies of the colors of the American Flag: Red, White and Blue, and what do they symbolize?

Answer. We may safely conclude that the flags of all nations have a significance far deeper than any outward sign of patriotism, but the origin of emblems is everywhere shrouded in mystery, as people continue to employ symbols long after they have forgotten their original significance. The ancient color language of the mystics is now being revived, and, as colors persist in nature, they must have definite meanings. White is the beginning and ending of all things; it is Alpha and Omega. Pearly whiteness betokens simple innocence; the lustrous whiteness of light as flashed forth from the diamond—prince among gems—betokens purity attained through conflict; victory gained over every difficulty and temptation to which races or individuals can be subject. The three primary colors signify the three qualities essential to perfection. Red denotes love, which is supreme power. Gold means wisdom; Blue represents truth. In the American flag innocence, love, or the power of love and truth, or the love of truth, are well represented, but wisdom is not displayed, as there is no yellow in the flag. The impression received by a seer gazing at the Stars and Stripes of the United States, or at the Union Jack of England, for the first time would probably be: This flag is the sign of a great people; a people who love home and are willing to shed their blood truly for their country; they are seeking after truth and will attain to it through their love of it, but their methods as yet are

far from wise in many important particulars. The Stars and Stripes unquestionably display the intention to develop individuality; at the same time there is an intense recognition of solidarity, and the prophecy is made in the flag itself, that only through struggle and determined effort shall the desired end be achieved. The White in the American flag typifies Virgin soil, untried possibilities, fathomless opportunities; in a word everything that is yet latent in the country itself and in the minds of its inhabitants. All this dormant energy is to be brought forth through the power of love and the love of truth, and this will only be achieved through constant and untiring industry. They are always two aspects of every question; the superficial and the interior. The surface view of blood, which red usually reminds us of, is only the literal fluid which courses through the veins of every animal and which is freely shed in physical encounters; the deeper meaning of blood is love, which brings truth into expression, thus the shedding of blood is the outpouring or revealing of the best there is within us. Each State in the Union being represented by a star is a promise and a prophecy; but the stars are not yet luminous; they are still passing through incipient stages of development; therefore there are apt to be strivings and contentions among them, but the time will come when the deeper teaching of the flag will be brought out and Columbia's fair ensign will in every part of the world stand for peace triumphant; war completely outgrown. This is the only nation that can take the first step toward the establishment of universal peace, because here is represented an amalgamated people; the nations must blend and intermarry and become thereby socially and industrially a unit before it is possible for all nations to lay down arms and become truly one people. England, by reason of her many foreign dependencies, will doubtless attain next to the Pacific State. France will probably also reach this goal at no very distant date, and in Germany there are also many indications of the triumph of freedom, but not till after another session of severe hostilities. It is to the American flag in all waters that the eyes of the civilized and even the barbaric world are turning as to the sign of mingled liberty and peace, and just in proportion to America's power will be her decisive victory over the internal foes which imperil her highest interests; from the outside she has little to fear; let her forty-two stars become luminous, each State vying with its neighbors in the honest, faithful endeavor to be thoroughly true to the principle of liberty, and the day is not distant when Europe also will be at rest.

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GLEANNINGS FROM THE PAGES OF HISTORY.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this book. Among the prose are: "Platform of Principles and a General Basis of the Coming Church," "Statements of Facts and a Compend of Evidence," "Spiritual Truths Recorded in the Bible," "Reasons for not being an Orthodox Church Member." Of songs, with music, are: "Footsteps of Angels," "Shining Shore," "We Shall Meet Beyond the River," "Home of the Soul." Price 50 cents. For Sale at this Office.

Leaving Cincinnati via the Baltimore & Ohio Southwestern R. R., a journey of a day, or a night, brings the traveler to the summit of the Alleghenies, where Oakland, Mountain Lake Park and Deer Park are located. Deer Park is a favorite spot for statesmen and men noted in science and literature. It was there ex-President Cleveland took his bride, and President Harrison located his summer capital. The nights are always cool, the surrounding scenery unsurpassed, and the hotel appointments and cuisine of the best quality.

In the Valley of the Shenandoah, Virginia, were enacted some of the most thrilling incidents of the late war, and at its head stands Harpers Ferry and old John Brown's Fort. Aside from its historic interest, in this valley are located an innumerable chain of springs of variable medicinal and chemical qualities, which combined with the pure air of the mountains, the beautiful scenery, and the comforts of the hotels, leaves little for the invalid or the pleasure hunter to wish for. The principal of these springs are Berkeley, Capon, Orkney, Rawley, Strithling and Rockbridge Baths, also the wonderful Luray Caverns.

Atlantic City, Long Branch and other ocean beaches on the New Jersey Coast are easily reached by direct rail connections with the B. & O. R. R., while Bar Harbor, the White Mountains and other New England resorts are reached via the Poushkeppie Bridge route, new Boston line of the B. & O., and the only way by which one can reach the farther New England points without a transfer through Boston.

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A beautiful young lady and her once beautiful mother were walking down the street when they met two gentlemen whom the mother knew. "How much your daughter resembles you," exclaimed one. "How closely you resemble your daughter," exclaimed the other. Now which of these two gentlemen do think was invited to tea?—Waverly.

SUMMERLAND, The Press

—THE—
New Spiritualist Colony
—OF THE—
PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.
The SUMMERLAND, a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of SUMMERLAND, and further information to H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara County, California.

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THE SUMMERLAND.

"It labors for the presentation of common sense Spiritualism to present original and selected matter pertaining to the science, philosophy and religion of the evangel of the nineteenth century, in a style to interest and instruct its readers." It is a 6-column, 4-page weekly journal, published by H. L. Williams and edited by Albert Morton, at Summerland, Cal. Price \$1.00 per year.

THE CARRIER DOVE.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schiesinger, Editor. Dr. Louis Schiesinger, Business Manager. Price, \$2.50 per year; single numbers, 25 cents. Published at 841 Market St., San Francisco, Cal.

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THE ESOTERIC.

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed or precedent, and therefore disavow allegiance to form or dogma that tends to guide the truth seeker through paths circuitous.
The Esoteric teaches a sure and practical method of reaching their attainment. A man of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Chelodis, Science, and the higher phases of Spiritual Philosophy.
Issued monthly; 48 pages. Price per year, \$5.00. Send for free sample copy. Esoteric Publishing Co., 479 Shawmut Ave., Boston, Mass.

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This is a semi-monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 per year. Sent free to any one for two months who will enclose 15 cents in stamps with address. Issued by the Star Publishing Co., H. A. B. D. DINGTON, Editor, 93 Sherman street, Springfield, Mass.

Read THE FLAMING SWORD.

All who desire to pursue the mysteries of the spirit world, and their attainment, should investigate the Korean system of Science as revealed through an illuminated mind. A bright hope for every inquiring soul weary of the secular approach of this age and dissatisfied with the evidences of spiritual perpetuity—the dawn of happiness here and of joy hereafter. Send for sample copy to *The Flaming Sword*, 2615 Cottage Grove avenue, Chicago, Ill.

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Wilbram's Wealth,

—OR—

The Coming Democracy

BY J. J. MORSE.

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Onset Bay, Mass.
Since the Fourth of July week, Lindell's Band of Boston, have been giving daily concerts at the auditorium, pleasing the people who gave them a fine attendance at their benefit concert at the temple on Wednesday evening.
The dances at the temple on the evening of the Fourth, was the largest ever held there. Saturday evening last called out another large assembly. There are a great number of young people at Onset and dancing is always popular. These assemblies are to be held every Saturday evening through the season and occasionally on other evenings.
Sunday morning, July 12th, was clouded and threatened rain. Notwithstanding this the Island Home steambath brought a large company from New Bedford, and the cars still larger numbers from Boston, Middleboro, Brockton and way stations, so that more people were present than usual upon the opening Sunday.
Lindell's Band gave a morning concert, and at 10:30 a. m., President Storor announced the order of exercises for the day. A change had been made and deferring his own lecture until later in the season, he had invited Prof. J. W. Kenyon to deliver the morning discourse.
Mrs. E. C. Kimball had been compelled by the sickness of her husband to cancel her engagement, and Mrs. C. Fannie Allyn would occupy the platform in the afternoon.
The Onset Quartette, comprising Mrs. J. H. Bowker, soprano; Mr. W. D. Packard, tenor; Mrs. A. L. Adams, contralto; and Mr. J. F. Russell, bass; under direction of Mr. Frank E. Crane, organist, then sang with excellent effect an opening selection, which was greeted with hearty applause, the audience fully appreciating the efforts of the directors to supply first class music at these meetings.
Prof. Kenyon's lecture was admirably adapted as an opening address, defining the scope and genius of Spiritualism as a revolution of nature's methods in the evolution of physical and mental forms of expression. Life and spirit it being synonymous; progressive evolution of personal consciousness being the result of individual experience; all the activities of life in lower forms of being, culminating in conscious man. He traced the inevitable result of the grand spiritual revelations of the present age, in revolutionizing theological theories—in changing the attitude of the human mind toward Infinite Being—in the unfolding of new faculties of spiritual perception—in affecting a radical change in man's conception of the basis of morality, and his ideas of duty—and generally in restoring him to conscious harmony with nature, the continent of his being, his only lawgiver, by voluntary obedience to her laws.
The lecture was fertile of thought, varied in illustration, educational and altogether satisfactory to the audience.
In the afternoon Mrs. C. Fannie Allyn addressed the audience upon subjects received from them. Her vigorous, wise and witty lecture may be summed up as a definition of "the life that now is," and practical suggestions as to how life here may be as productive of happiness and benefit to the race, as the life which we speculate about "over there." Her telling points and illustrations were heartily applauded.
She supplemented her lecture by experiments in sensing the character and peculiarities of individuals, from emanations left upon their gloves or handkerchiefs, which were wrapped in paper were laid upon the desk before her coming on the platform. She was very successful; her statements being verified by the owners of the various articles. She claimed that all persons are in some degree receptive of the subtle influence, which emanates from the thoughts and feelings of others, determines our likes and dislikes, and is often the force that directs our conduct for good or ill.
The quartette sang several selections during the service, all of which were received with marked favor.
An open air concert by Lindell's Band closed the exercise of the day.
Materializing mediums are here in force—Mrs. Bliss, Mrs. Ross, Mrs. Fay, Mrs. Berte and Mrs. Stafford, whose seances are well attended. The Berry sisters are recuperating at their beautiful cottage, but giving no public seances. Dr. Frost has arrived and will soon commence his circles for physical manifestations.
Dr. A. W. Rothermel is here at his pleasant cottage, with wife and children glad to have father home, and will give seances for the varied phenomena which occur in his presence.
Dr. Stansbury is greatly improved in health and has resumed his slate writing seances.
Mrs. Mott Knight, from St. Louis, whose fame has preceded her as a slate writer and medium for physical and mental phenomena, similar to those of Mrs. Maud Lord, is at her cottage near the temple on Park street.
Mrs. Maud Jones Gillett, slate writer, is on Onset avenue and well reported.
Gen. Lippitt, of Washington, D. C., with friends, is enjoying his ninth year at Onset.
A larger number of visitors from distant States than usual at the first of the season, are at the various hotels.
All mediums are especially welcome, and visitors generally register at the headquarters building, where the president and treasurer may be found.
If the agent of THE BETTER WAY was here, some papers might be sold and subscriptions obtained. His book store is at the pavilion.
MASSACHUSETTS.
Your correspondent, though a silent witness, for some time, has been "on deck" just the same, and feeling the spirit move to act at this moment, is forced to obey. One week of our campaigning has already passed and many good things have been said on our platform. Prof. J. W. Kenyon lectured last Sunday morning and Mrs. Fannie C. Allyn in the afternoon. The Professor said that Spiritualism teaches evolution; when evolution came it knocked the corner stone from under theology. Spiritualism is a recognition of universal life that has no beginning and no end—life is only immortal, all else is changeable and will pass away. Spiritualism in its deepest sense is simply the recognition of the Supreme Cause of all being. It is not true that Spiritualism is atheistic in any sense—it teaches us that God is not endowed with ignorance, jealousy and revenge; that we are not totally depraved; that death is not the king of terrors, but a white-robed angel who comes to relieve us of the body when worn out and no longer of use to us; that the mercy of God is infinite in this life and the life to come, sin and sorrow are restorative in their tendencies; we must struggle to make ourselves better, else we would not be fit for eternal progress. Spiritualism has shown there is a truth in the Bible from Genesis to Revelations; that the miracles in the Bible can be paralleled by the medium's to-day.
Thursday Mr. Eben Cobb, of Boston, occupied the platform; his subject, "Theosophy," showing that Theosophy pure and simple, divested of the fungus growth that have become attached to it, is but Spiritualism without theism. To-day Mrs. Loring is expected to speak from the auditorium. Mr. J. W. Colville has given us several good lectures; and is still here, giving a course of lectures on the "Spiritual Science of Life."
I went to a seance a few evenings ago at Mrs. Ross's. She has a new feature this season in a wire cage, which is a small compartment made of a frame covered with a wire netting at the sides, top and bottom and securely fastened to

the floor. There were thirteen in the circle an ominous number, you will say, yes; but we had a good seance just the same. Mrs. Ross was locked in the cage by one of the circle, the lamps turned down till a soft, subdued light pervaded the room. It was light enough for the sitters to see each other and all that transpired in the room. From after form came out, some times two and three at a time, and many recognized their friends. We took a party of four with us, strangers to Onset, one of them never having visited a seance before; her sister materialized and called her by name. What purported to be an aunt of mine came out of the cabinet and greeted me, giving me her name, which was an old-fashioned bible name, and said she was killed by the steam cars, which was a fact. The husband of Mrs. Barrow came out very strong, and taking her arm, was led around the circle and introduced. Much more transpired which I fail to remember. Suffice it to say the seance was pronounced a satisfactory one by those present. Mrs. Ross will return to Washington in the fall.
AUGUSTA FRANCIS TRIPP.
The Indiana Camp.
Promptly on time at 10:30 a. m. Thursday, July 16th, the Indiana Camp was opened by Dr. J. W. Westerfield, President. The dedication services were postponed until the following Sunday. Addresses were made by Mrs. A. H. Colby Luther and Mr. G. W. Kates. Conference meetings were adopted as the order of exercises until Sunday and they are being liberally participated in.
The daily Lyceum was organized Friday morning by Mr. Kates, and bears promise of much interest. The lodging house is partly filled and numerous tents are occupied.
Dr. Westerfield and wife are ensconced in their cottage.
Mr. Brownenberg has given up his cottage for seances.
Amongst the prominent people on the grounds are Mr. and Mrs. Luther, Mr. and Mrs. Kates, D. A. Herrick and mother, Mrs. Seery and daughters, F. N. Foster and son, Dr. W. O. Knowles, Mrs. Ollie Denslow, Dr. N. W. Small, J. P. Allen, Mrs. Lyman, Hugh R. Moore, B. F. Schmidt, Mrs. O. E. Daniels, etc.
Sunday, July 19th, a beautiful day of sunshine, attracted a large crowd. At early morn the people commenced to arrive. By train and vehicle the assemblage gathered until the grounds seemed to be filled with human beings. The seats in the auditorium were all occupied at the afternoon service and many standing, whilst hundreds were about the grounds interested in other things than mental and spiritual culture. All seemed to feed their nature as most congenial and all were peaceful and happy. No disorder whatever marred the day. The dining room and refreshment stands were overtaxed. Two brass bands enlivened the occasion with excellent music. Three discussions of merit and power were given by Mrs. Z. B. Kates, Mrs. A. H. Colby Luther and G. W. Kates. Tests were given at the afternoon meeting by Mrs. Kates, and they were perfectly accurate and convincing. The rear of the vast audience rose to see and hear in their eagerness to obtain some evidence, and the results were convincing to all. At night several seances were held, and although large numbers had gone, yet the audience was large.
Mr. F. N. Foster, the spirit photographer, is being kept busy with seekers after pictures of their friends and many are obtaining recognized likenesses.
Mrs. Serry, Mr. Herrick and Mr. Moore are giving satisfactory dark seances.
The Indianapolis delegation have arrived and set up two large tents, wherein they are cozy at home.
Dr. Westerfield is doing herculean work in caring for all, and by his patient and kindly nature creates a genial atmosphere that permeates all the camp. It is a wonderfully successful opening of a new camp and gives great promise for its future.
WILLIAMS.
Parkland Camp.
Under the shade of the beautiful groves of fair Parkland, mingling with the songs of its happy birds, the spiritual philosophy has its hearing and exerts its benign influence upon the lives of men. Already one month of our four year here has flown; one hardly knows how or when; but from the day Dr. Willis opened the yearly meeting until now, seems but the dream of a day. His audiences were marred in quantity if not in quality by the state of the weather, but he gave us a good start in prose and verse, and Mrs. Gladling followed him with her fine inspirations and convincing readings of character and tests of spirit return.
On the "glorious fourth" Sidney Dean gave a synopsis of the birth and history of our young Republic—not in the old set phase and bird-of-freedom style, but a clear, concise and instructive statement of events from a liberal and loyal standpoint. Mr. Dean is a general favorite in camp, and he and his good wife were warmly welcomed, and his ministrations were the right words in the right place every time.
Next in order came Mrs. H. S. Lake, of Boston Spiritual Temple, who is Parkland's Daughter of the Regiment, and who does some of the grandest work in an educational sense for our people, and who called the first meeting of women, which resulted in the Woman's Progressive Union of Philadelphia, an organization of which Spiritualism may justly be proud. At the same time she was ministering to the intellects of the people. Edgar W. Emerson was satisfying the sceptical of the continuance of conscious existence beyond the grave and giving comfort to the sore hearts of the sorrowing. Some of his tests were most convincing, being given to persons who were strangers to him and to the grounds. Also he is a kind and genial gentleman, one whom it is a pleasure to meet and to know.
Prof. W. F. Peck was a visitor in camp during the week, and by special request sang to our audiences some of his sweet and spiritual songs. On Sunday next we shall hear how Hon. A. B. Richmond became a Spiritualist.
LYDIA R. CHAMBER.
Marengo, O.
Program of camp meeting to be in Shoemaker's Grove, Ashley, O., commencing Aug. 23d and closing September 6, 1891.
Music and psychic lessons every forenoon except Sundays. August, 23d, 10 a. m., opening camp by President Bling; 10:30 a. m., address of welcome by D. M. King; 2 p. m., Mrs. Ada Sheehan; 7 p. m., Mrs. Sheehan; 24th, campers day; 25th, 2 p. m., Mrs. Sheehan; 7 p. m., speaking and tests; 26th, 2 p. m., Mrs. Sheehan speaking and tests; 27th, 2 p. m., Mrs. Mary C. Lyman, Fulton, N. Y.; 7 p. m., speaking and tests; 28th, 2 p. m., Mrs. Sheehan; 29th, 2 p. m., Mrs. Sheehan; 30th, 2 p. m., Mrs. Sheehan; 31st, campers day; September 1st, 2 p. m., Mrs. C. Lyman; 7 p. m., speaking and tests; 2d, 2 p. m., D. M. King; 7 p. m., speaking and tests; 3d, 2 p. m., Mrs. C. Lyman; 7 p. m., speaking and tests; 4th, 2 p. m., Hon. A. B. French; 7 p. m., experience meeting; 5th, 2 p. m., Hon. A. B. French; 7 p. m., speaking and tests; 6th, 10 a. m., D. M. King; 2 p. m., Mrs. C. Lyman; 7 p. m., Mrs. Sheehan; 31st, campers day; September 1st, 2 p. m., Mrs. C. Lyman; 7 p. m., speaking and tests; 2d, 2 p. m., D. 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